

THE SPIRIT OF MISSIONS

A Monthly Magazine of Church Missions at Home and Abroad

FEBRUARY, 1900

FROM SHANGHAI TO WUCHANG

By Bishop Graves

HOME LIFE AMONG THE INDIANS

By Sybil Carter

HOW TO INCREASE THE LENTEN OFFER-
ING

By Bishop Morris and George C. Thomas, Esq.

A VISIT TO CAPE MOUNT

By Bishop Ferguson

THE SITKA MISSION

By the Rev. Welles M. Partridge

Mrs H White

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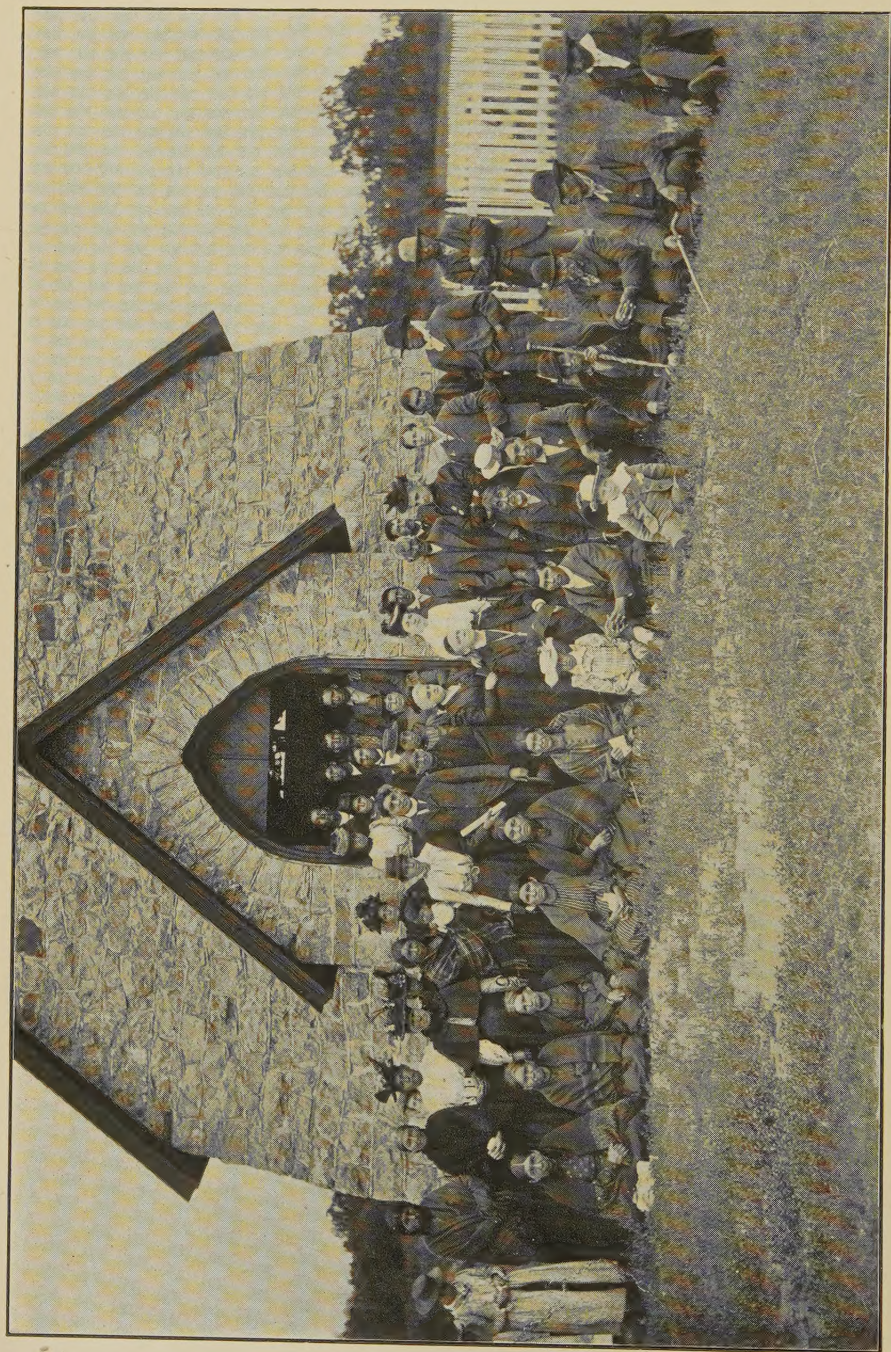
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Concerning Wills. It is earnestly requested that enquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I GIVE, DEVISE, AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, FOR THE USE OF THE SOCIETY.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY" the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc., etc.



BISHOP WHIPPLE AND THE CONGREGATION OF ST. CORNELIA'S, BIRCH COULEE

THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

Our Enlarged Responsibilities

"IN the providence of God the people of the United States have been brought into peculiar relations with the people of Puerto Rico, Cuba and the Philippine Islands. We have become to a large extent responsible for their future condition and destiny. Whether we might have avoided this responsibility or whether it was wise to assume it is not now the question we have to face. The responsibility is upon us, and we must give an account to God for the manner in which we fulfil it. We may do it to His glory, or neglect it to our shame. We may do it to the everlasting welfare of these peoples or neglect it to their everlasting injury. Nothing is more certain than that the pure religion of Jesus Christ is the only power through which these peoples can be regenerated and advanced to a type of civilization which recognizes the binding force of moral obligations and the laws of God. It is also equally certain that our own Church is specially adapted to meet the condition of these peoples and to minister to their moral and spiritual needs. In each of these countries our Church is represented and is doing all that can be done with the men and means at hand. But to seize the opportunities that are pressing, far larger resources are indispensable."

The Present Need in Puerto Rico

THESE are the opening words of a statement prepared by a committee of the Board of Managers. They clearly define the present opportunity and duty of American Churchmen. A brief review of the situation is conclusive proof of the need. Puerto Rico is now a part of the United States, yet there are but two—one in San Juan and one in Ponce—clergymen of our Church working among the more than 950,000 people. Conditions in both places, as indeed throughout the island, are such as to encourage missionary effort. Dr. Carroll's Report to the Government on Puerto Rico indicates that the people are serious, peaceful, intelligent, and are looking to the United States for wise and liberal guidance. They desire our institutions, national, educational and social, and our commercial facilities. We cannot honorably supply these and withhold the Faith that alone can make them a blessing. The most urgent need in Puerto Rico is money for the erection of churches. Until this is supplied there can be no progress.

—and in Cuba

THE results already secured in Cuba are an earnest of what will follow if the workers of the American

Church Missionary Society, now in the field, are adequately supported and reinforced. In Havana, in Matanzas and in Bolondron promising work has been begun. Havana is the key to Cuba. With proper equipment of men and buildings, it is probable that a large and self-supporting congregation could be developed within two years. Other Christian bodies have been quick to seize the opportunity and are already reaping gratifying results. In the meantime the services of this Church of Apostolic heritage are being held in a storehouse, through the courtesy of a Government official. Comment is unnecessary. Sixty thousand dollars for a suitable church building will do much to remedy the situation. There are still hundreds of thousands of helpless widows and orphans to be cared for. Coincident with the provision of spiritual needs should be provision for the relief of physical suffering. The Cuban Orphan Fund has done an admirable work in this direction. It is a pity, however, that such work as this should not be done in the name of the Church, instead of being separated from organized Christianity.

—and in the Phil-
ippines

THE Philippine Islands are more remote but their people, whom centuries of misrule and oppression have wronged, should not be beyond the reach of our sympathy. Work has already been begun there, in part by clergymen of our Church, who are serving as Army chaplains, and in part by workers sent out by the Brotherhood of St. Andrew. The latter have established a mission chapel, with which is connected a reading-room and game-room, as a social meeting place for soldiers off duty. The Bishop of Shanghai recently visited Manila to inspect the work. He reports very favorably upon it. "Our Church," he writes, "has been placed at the start in a very advantageous position and we ought to do all in our power to push this advantage." The specific needs are a suitable church building, a school for girls and funds to carry on and develop the spiritual and educational work. As time goes on consecrated men and women will be needed in the Philippines, as well as in Puerto Rico and Cuba. All will

await with interest the return to this country of the Bishop of New York and his comment upon the need for aggressive effort by our Church in these Islands. His message cabled recently to the *New York Herald* indicates his belief in the necessity of earnest missionary effort. Seven Christian bodies have begun work in Puerto Rico, six in Cuba and five in the Philippines. It remains for Churchmen to see to it that our Church leads the way in the amount and efficiency of its work on behalf of these people, now peculiarly dependent upon us. Whatever their views upon the political policy called imperialism, readers of THE SPIRIT OF MISSIONS must be Church expansionists.

The Open Door in China

OUR country has rendered a signal service to all that makes for the welfare of China, in securing the consent of the European Powers to the maintenance of the "open door." With France, Russia and Germany assuming threatening attitudes toward the integrity of the Empire, the outlook was not promising. The result of such a partition, as Dr. Bunn pointed out at the Missionary Council, would have a disastrous effect upon Christian missions, even though it were accomplished without war or other serious disturbance. American missions would suffer the most heavily. "In the event of partition," said Dr. Bunn, "the conduct of missions in each dependency would probably soon fall into the hands of citizens of the governing country. Then English missions would be withdrawn from the north, where the Greek Church would have full sway. The Basle missions would have their opportunity where Germany ruled. England would have full control in Mid-China. Roman Catholic missions, already strong in the west under French and Italian leaders, would be fortified. American missionaries would give up the field. They would encounter all the difficulties of the English, without the compensation that control of the Yang-tze valley would give to that nation. Under these conditions the several American missions would probably turn over their work in central China to the corresponding English societies, and themselves withdraw to the Philippines. Then,

greater than all other losses, would perish the hope of the development of a National Church of China—a glorious vision, under the inspiration of which hundreds of missionaries and their converts have lived, worked and died.” But further than this, the resistance of the Chinese people and the differences among the partitioners would almost inevitably lead to a well-nigh universal war. As Henry M. Stanley said, not long ago, “the violent partition of China must end in the general upheaval and disintegration of nations.” In the light of such expert information, one can more accurately measure the far-reaching Christian significance of what may seem to be only a political event. In reality the United States, through these delicate and successful negotiations, have done almost as much to insure the peace of the world and its progress toward God as was accomplished by the Hague Conference.



*The Influence
of
Missions in China*

IN conjunction with our editorial on Mr. Ransome's remarks upon missions in Japan, it will be interesting to read the estimate placed upon similar work in China by the Hon. John Barrett, who has lately returned to this country after several years' service as Minister to Siam. In a suggestive article upon “Our Interests in China,” in the January number of the *Review of Reviews*, Mr. Barrett speaks of the missionaries as “quietly striving to ameliorate religious and social conditions,” and proceeds, “America's opportunities to raise the civilization of the Chinese, to promote the well-being of the masses, to encourage education on modern lines among the people, to spread the healthy influence of Christianity, and to urge reforms in government and administration without unwarranted meddling, are co-ordinate with her possibilities of material exploitation. The work of American missionaries that has been going on for over half a century in China has been productive of far greater good than is generally appreciated. Especially have the educational and medical branches of their unselfish labor been fraught with excellent results. After careful study of the missionary field, not

only in China, but in Siam, where the work came for years under my closest observation, I can say that I do not agree with the adverse and superficial conclusions which one hears so often in the clubs and at the dinner-tables of the treaty ports. The King of Siam and Marquis Ito, of Japan, two of Asia's most representative statesmen, have more than once assured me of their sympathy with the missionaries, while the former has repeatedly given them material assistance.”



*An Old Friend
in a New Role*

LI HUNG CHANG has been appointed by the Empress Dowager of China, Viceroy of the Kwantung and Kwangse Provinces, with his capital at Canton. This appointment means his open restoration to the royal favor, which, two years ago at the instance of Great Britain, was in a measure ostensibly, at least, withdrawn. His return to power will have decided bearing upon the missionary situation in southern China, particularly in view of the strained political relations arising from constant French aggressions. The new Viceroy is not very favorably disposed toward Christianity. The Rev. Logan H. Roots, one of our missionaries at Wuchang, when on his way to the field in the autumn of 1896, crossed the Pacific with the Viceroy. During the voyage Mr. Roots was given a private audience. His account of the interview, written at the time for *St. Andrew's Cross*, is of peculiar interest:

“He began by asking personal questions about my birthplace, age, education, fortune, prospective work in China, and the like. . . . He found out very soon that I was a clergyman going to China as a missionary, and this seemed to interest and even amuse him immensely—in the first place, ‘a mere boy,’ and then going ‘to teach the Chinese about religion.’ He laughed outright at the very idea, and then began a panegyric of Confucianism. ‘The four books of Confucius and Mencius,’ he said, ‘give a complete system of morals, and are without any mistakes, while your Bible is full of lies.’ . . . He asked one theological question, which shows that he has in some way gone be-

low the surface of things. His words, translated, were practically these: 'We believe that when a man does wrong he must by his own effort set himself right again. How could Christ be righteous and so die as to save the whole world?' I tried to answer that salvation is *living* with Christ now.

"We soon left this deep water and ran into almost as perplexing a field to talk about briefly, when he asked me to tell him all about Baptism. My best explanation elicited nothing more than the opinion that it was 'all humbug.' He could not understand, on the other hand, at least, he professed not to understand, what sense there is in the name 'Christ.' At last we managed to come to more practical subjects by turning to the medical and philanthropic work of the missionaries, which he has approved so often and aided so generously. . . . He very politely spoke of a successful medical missionary and expressed the wish that I might do as much good and be as much beloved by the Chinese as this missionary."



A Great Student Conference.

FROM January 2d to 6th an International Student Missionary Conference was held in London, under the auspices of the Student Volunteer Missionary Union, the English counterpart of the Student Volunteer Movement of this country. It was attended by about seventeen hundred students, representing two hundred colleges from nearly every country in Europe, and from such distant places as Iceland, India, Japan, Australasia and South Africa. Its conference sessions discussed many practical questions concerning the relation between students and missionary effort. Its public meetings were marked by a wide and statesmanlike outlook. Several Churchmen gave inspiring counsel, among them the Bishop of London, who made one of the addresses of welcome, the Archbishop of Canterbury, who spoke with great dignity and force upon "Evangelization as a Primary Duty of the Church," the Bishop of Newcastle, who expressed his cordial approval of the watchword of the Union, "The

Evangelization of the World in this Generation," and Eugene Stock, Esq., one of the secretaries of the Church Missionary Society. The United States were represented by a few visitors. Nearly seventeen hundred students in Great Britain have signed the missionary declaration, which reads, "It is my purpose, if God permit, to become a Foreign missionary." No less than 565 have entered upon their work in Foreign fields; of the remainder a majority are preparing for their life work. Since its establishment, eight years ago, the Union has had fifty-four volunteers among its executive officers; of these sixteen are still at college, while thirty-two are now serving as missionaries. The example of these young men and women from the best British colleges and universities is a challenge to Christians everywhere.



Church Students in the United States

THE Church in the United States has, in the Church Students' Missionary Association, a move-

ment similar in purpose and of marked promise. It was established about thirteen years ago, and now has branches in eighteen institutions of higher learning. It aims to arouse among university and seminary students an intelligent interest in the Home and Foreign Missions of the Protestant Episcopal Church in the United States, and of the Church of England in Canada. Its work is done by the formation of college missionary societies for the study of the progress and needs of mission work, and by endeavoring to impress upon students the claims of missions on their prayers, gifts and lives. The Association has the cordial approval of many of the bishops and clergy. Its work during the past three years has been particularly fruitful. Of the seven men who entered Foreign Mission work from the seminary classes of 1899, five were directly led to volunteer through the work of the Association. It is a movement in the right direction, whose influence will be widely felt in the future. It is all the more deserving of confidence, because its members, though all students and most of them living upon meagre incomes, have provided,

during the last three years, the support of a missionary priest in China, appointed by the Board of Managers. Its annual conference will be held in Gambier, Ohio, February 22d to 25th. Among the speakers expected are the Bishops of Ohio and Southern Ohio, the Bishop-Coadjutor of Minnesota, the Bishop of Indiana, the Rev. J. Addison Ingle, of China, the Rev. W. A. Guerry, of the University of the South, and Mr. John W. Wood, of New York.



The Sunday-schools and Missions ALL reports indicate a wide-spread and useful compliance with the

suggestion of the last General Convention that the Second Sunday after the Epiphany should be observed as a Missionary Sunday by the children of the Church. The missionary gifts annually made by the children compare very favorably with the gifts from the Sunday-schools of other bodies. The Methodists, for instance, report 2,676,300 scholars, whose missionary offerings for the past year amounted to \$382,520. The Presbyterians report 959,000 scholars, who gave \$185,060. Both these amounts are absolutely much larger than the \$87,000 given by the children of our Church, yet our children take a first place in the amount of the individual gifts. While we may take a just pride in the self-denying work of the children during Lent, care should be taken not to allow them, on the one hand, to bear too large a proportion of the missionary expenses, and, on the other, to prevent grown people from adding to the children's gifts, simply in order that the coveted \$100,000 may be secured. One hundred thousand dollars is a very large proportion of the \$630,000 needed for this year's appropriations of the Board, for the 450,000 (more or less) Sunday-school children to bear. If, as may easily be the case, many parents are making some comparatively trifling addition to the children's savings, and because of that think that they have discharged their duty in missionary giving, the result in the long run will be disastrous weakness. We believe that the children can and will reach the \$100,000 mark, and will do it without diverting in any way the gifts which should come from parishes and individuals. But

we know from recently compiled tables that there are parishes not a few whose only offering for the general missionary work of the Church is that made by the Sunday-school. This ought not to be.



A Busy Month

DURING January the General Secretary has been making constant visitations. His appointments have included a three days' series of conferences and services in Boston and vicinity, attendance upon the Epiphany meeting of the Woman's Auxiliary in Philadelphia, and the winter meeting of the Sunday-school Institute in the same city, a series of conferences extending over four days with the clergy of the six Archdeacons of Connecticut, besides many parochial services and meetings. Wherever Dr. Lloyd has gone, he has been greatly encouraged by many signs of increased devotion to the cause of missionary extension. He finds the Churchpeople keenly anxious to know the facts of missionary work, and largely disposed to supply present needs.

Another Open Door

IN no one of the eighteen provinces of China have the people been so determined to keep out Christian missionaries, and, indeed, all foreigners, as those of the central province of Hunan. For nearly twenty years some Foreign missionaries and some native evangelists have bravely endeavored to carry the Gospel to this hostile province, but they have been pelted with mud and stones and driven out; some of them have been severely wounded.

The opposition of the people has been caused in great measure by pamphlets and books distributed by some of the leading literati throughout the province, and in all the leading cities of the Empire. These publications, especially those of the ringleader, contained the vilest accusations against the Christians and foreigners generally, accompanied with appeals to the people to rise against them.

So vicious were these publications and so

provocative of outbreaks in different parts of the Empire that the Foreign ambassadors protested to the Imperial Government, asked for their suppression and the punishment of the chief offender. They were, however, only partially successful, the ringleader being shielded by the Governor of Hunan and Hupeh, who was too influential a man to be thwarted. Even the present autocratic Empress Dowager does not dare offend him; though she disliked some of his measures and his views, she has not degraded or punished him as she has other high officials.

Some Foreign and native Christian workers have persevered in their efforts to give the Gospel to the Hunanese. The leader in all this has been the Rev. Dr. John, the well-known English missionary at Hankow. Dr. John has labored in that great city for more than thirty years. He has baptized more than 4,000 converts. Among them are many from the province of Hunan. His visits to these converts in their homes to encourage them in their efforts to bring their friends and neighbors to Christ, have brought much persecution and maltreatment upon him.

But recently a great change has come about. When about a year ago Dr. John, regardless of former risks and sufferings, travelled again to the interior of the province, he was visited by the author of the worst and most widely circulated of all hostile publications. This man expressed his regret for having written them and his desire to be instructed as to the real character of Christianity. Not only so, but the Governor of the province, Chang Chih-Tung, who shielded him, a scholarly and famous Confucianist, has written a book which has already attained a circulation of 200,000 copies, in which he denounces unsparingly the false accusations against Christianity, and advocates entire religious liberty. He has also issued instructions to all his subordinates to treat Foreign and native Christians kindly.

Dr. John and two native assistants have very recently made a tour of the province. At places where he was formerly bitterly opposed, he received great honor and encouragement. There was no bad language from the people, no throwing of stones or

mud, no rudeness on the part of any one. The officials received them courteously.

But better than all this was the fact that the native Christians had not been unmindful of their duty in leading others to become followers of Christ. At Siangtan, where Dr. John had formerly been maltreated, a mission house was obtained in a good position, and eleven out of twenty-six inquirers were baptized. Even greater encouragement was met with at Heng-Shan, where fifty-seven persons were baptized. At Heng-Chou, where two years ago the missionaries were greeted with a shower of stones, and last year the mission house was destroyed by a mob, thirty people were baptized, and a native was formally set apart for the work of an evangelist. Similar experiences were met with at other places, but wise caution was exercised in accepting the candidates for Baptism. Altogether 192 persons were baptized during the tour. Dr. John says that there are thousands of inquirers.

There are 21,000,000 people in this province, and representatives of other missionary societies are invited by those of the London Missionary Society who are already there to join in the work of evangelization. The American Presbyterian Board has promptly authorized an effort to secure a fund of not less than \$10,000 with which, as a special gift or gifts, to establish mission stations in Hunan, with Hankow as the base of operations.

In this great city our Church has a flourishing mission, and among the converts that have been made there and at the city of Wuchang across the river Yang-tze, are some Hunanese. The opportunity is thus presented to our mission to enter the long closed province, and share in the work of its evangelization.

Hunan is one of the most interesting and promising of the interior provinces of China, and as it is very accessible by the Siang and other rivers, it will probably develop into a most important mission field, especially as the Siang with its three large cities lies in the line of the projected railroad, for which an American syndicate has secured concessions, with terminals at Canton on the south, and Peking on the north.

Missionaries and Their Critics

A CHURCHWOMAN who "is not in favor of Foreign Missions," was asked to prepare a paper on "Missions in Japan," for the January meeting of a parish missionary society, and read in full the chapter on "The Position and Prospects of Christianity," from Mr. Stafford Ransome's recent book, *Japan in Transition*. No one present was able to answer Mr. Ransome's self-assured criticism satisfactorily. A correspondent therefore asks for the facts of the case.

Mr. Ransome retails old, time-worn, second-hand, and inaccurate statements with all the complacency of one giving original and exact information. They may be summarized thus:

1. *As they relate to the missionaries.* After making the *naïve* apology that "when writing . . . of the progress of civilization in the country, one cannot very well avoid touching on the subject of Christianity," Mr. Ransome charges that most of the missionaries are ignorant, or at best half educated; that they live in luxury and engage in schemes for commercial gain; that they are not honest in reporting the number of converts; and that the representatives of the different missions are constantly squabbling in public print. In view of all this, "the Japanese have never had an opportunity of seeing the best side of Christianity."

2. *As they relate to the Japanese.* Most of the "Japanese Christians," according to Mr. Ransome, are interested in Christianity only for what they can get out of it. They are insincere in their profession, and unstable in their allegiance. He divides them into five classes: "professional Christians," "interested Christians," "nominal Christians," "temporary Christians" and "Christians from force of circumstances," and concludes with the sweeping assertion that "Christianity in the true sense of the word, as far as the Japanese are concerned, is in as bad a state as it possibly could be, without being absolutely extinct." The entire chapter is written

from the standpoint of a complacent superiority that leads the author "to pronounce dogmatic and universal judgments too often sweetened by a sneer."

We are not concerned to defend the missionaries. The record of what has been accomplished speaks for them. They are only too conscious of their own shortcomings, and they welcome honest criticism. We are concerned that justice should be done the Japanese Christians, and that people at home should not do themselves the injustice of believing Mr. Ransome's strictures. The mis-statements about plain matters of fact in this one chapter are sufficiently numerous and serious to convict him of being an incompetent witness and throw all his testimony out of court.

He says, "the Dutch centuries ago began to preach Christianity in Japan." Mr. Ransome's history is inaccurate.

He declares that there is not one "bona-fide Japanese Christian in every one hundred thousand of the population"; in other words, that there are not 430 true Christians in the Empire. During 1898, the last full year for which complete figures are available, the number of baptisms in the Protestant missions was 3,070, and the number of Church members 40,981. Modern missions in Japan are but forty years old; prior to 1872 but ten Japanese had received Baptism in American or English Missions. The enrolled membership of the Roman and Greek Missions was 53,427 and 24,531 respectively.

"I am told," says Mr. Ransome, "that there are not very far short of 2,000 paid Foreign missionaries." As a matter of fact, the number, including wives, is 935.

Such erroneous statements about matters upon which it is perfectly possible to obtain exact information vitiate his criticism of matters requiring discriminating observation. Mr. Ransome admits that he has lived in Japan less than two years. While there, he was closely occupied in writing special articles for English papers. Did he live in any real sense with the people? Did he visit any of the mission stations? Did he attend any of the native churches? Or was he content to frequent the clubs, and from merchants and officials gather the statements he now asks us to believe?

Mrs. Isabella Bird Bishop is a more competent witness. Her extensive Asiatic travels cover several years. She has lived with the people and in the homes of the missionaries, including those in Japan. "I was altogether indifferent to missions," she admits, "and would have avoided a mission station rather than have visited one. But I have been made a convert to missions. . . . I have seen work done, . . . honest work, work which has made me more and more earnestly desire to help the cause of missions."

The Rev. Otis Carey, the author of *Japan and Its Regeneration*, has been a missionary twenty-two years. He admits that it is in some respects unfortunate that a large number of societies should be working in Japan; but practically there is little conflict or confusion. The numerous sects of Buddhism and Shintoism differ more from one another than do the Protestant, Roman and Greek Churches. The missionaries are not inclined to emphasize denominational differences. There are fewer Christian churches than there are missionary bodies. Seven Presbyterian societies work in connection with the one "Church of Christ in Japan," and all the Episcopal societies with the "Nippon Sei Kokwai"—the Holy Catholic Church in Japan.

Captain Brinkley, the editor of the *Japan Mail*, has lived in the Empire for many years and is the highest foreign authority on Japan. He says that Mr. Ransome, "instead of using his own faculty of shrewd observation," has given "simply echoes of the after-dinner talk of the most prejudiced and ignorant section of foreign residents—men who from the moment of their arrival in Japan set about abusing the missionary without taking the trouble to learn anything accurate about his life and doings. It is a pity that this chapter on Christianity was not omitted from his otherwise instructive volume."

Mr. Ransome's insinuations against the sincerity of Japanese Christians lose their point when it is recalled what many of the natives have given and suffered for their faith. The 41,000 Protestant Christians gave during 1898 nearly \$48,000 in gold. When differing social and industrial conditions are taken into account,

this sum would equal half a million dollars from American Christians. There has been established in the Nippon Sei Kokwai a home and Foreign missionary society. Some Japanese converts have been disowned by their families. Others have bravely met suffering and even death. Among the native Christians are some of the leading men of the country. Two of the most influential members of the dominant political party are Christians; so are the official who corresponds to the Speaker of our House of Representatives, and the jurist who occupies a position similar to our Chief-Justice of the Supreme Court.

The Government has recognized the exalted character of the Christians. During the war with China, native Christian chaplains were allowed to accompany the troops, but similar permission was denied the Shinto priests. When it became necessary to provide for the administration of the Island of Formosa, won from China, the missionaries were asked to recommend Christian Japanese for Government appointments. A native clergyman was chosen to be moral instructor in the best prison of the empire, and has since been appointed head of a school of instruction for prison officials. Time and again the Christian Japanese have proved that they are the most loyal citizens.

The Bishop of New York has just visited Japan. In *The Churchman* for January 27th he writes of our mission in Tokyo: "There are," he says, "three great notes in mission work, worship, teaching, and the *personnel*. It is not easy to say which of these impressed me the most strongly. . . . In listening to the singing of chants and hymns by a great Japanese congregation, I was moved almost to tears, . . . by their evident absorption in their worship." In the mission schools, the Bishop saw "the evidence of rare administrative wisdom." In *personnel* "our Foreign missionary work in the Far East is to-day especially strong. . . . The men and women whom I met in our missions . . . the Church might wisely prize anywhere. Their courage, their culture, their self-denying lives and cheerful temper, their joyous interest in their work, and, best of all, their pro-

found faith in its ultimate success, and their affectionate enthusiasm concerning those for whom they were working, were at once a rebuke and an inspiration. . . . One could not but rejoice to learn from civilians and officials, both native and foreign, how wide was the respect for their work, how potent, in the estimate of the dispassionate and experienced men concerned with national affairs, was its influence, and how worthy of all confidence and respect were the men and women who were doing it."

It is not enough to contradict and disbelieve erroneous statements concerning missions. The work of the missionaries must be sustained and developed. Many circumstances call for redoubled effort now. The old religions have forfeited the allegiance of the people. The men particularly are rapidly drifting into agnosticism. Japan is taking her place among the great Powers of the world and will exercise a far-reaching influence upon the whole of Asia. This country, less than half a century ago, introduced Japan to the circle of the nations. The Empire is rapidly developing many of the material evidences of civilization. It remains for the Church at home—we may almost say for the American people—to honor and sustain those who have gone to a far country to teach the Gospel of the love of God and the brotherhood of men, which is the basis of all that is best in our own national life.

A Missionary Lent

IT is easy to fall into the habit of regarding Lent as primarily an opportunity for retirement and contemplation. It is really a call to action. It is a time of preparation for service. It is a time to acquire a wider outlook upon life, in order that its demands and the debts due the great brotherhood of men may be fitly discharged. It is a time for renewing the will, strengthening the purpose and informing the mind, so that each individual Christian and each Christian Church may the better oppose the forces that hinder the coming of the Kingdom of God.

Lent, no less than Advent and Epiphany, is a time to think and act upon the

claims of missionary extension. Advent supplies the proclamation that the King is coming. Christmas tells us that He has been born into our human nature. Lent gives the assuring message that He is fighting side by side with us for the honor of our Father and of our fellows. Easter enables us to announce boldly that the victory has been won, and that the King is alive for evermore. If we are to know, and help others to know, the full significance of Easter, Lent must be essentially a time of missionary service.

We venture two suggestions: 1. Might there not be in every parish at least one missionary address or instruction each week during Lent? Many clergymen have kindly agreed to co-operate with the Secretaries at the Missions House by accepting invitations to speak upon Missions. Some may be able to render this service even in the midst of the heavy pressure of Lenten duties. 2. Might not thousands of lay-people substitute for the special clubs and societies, which during Lent have a brief existence, some real study of the missionary enterprise. The recent issue of a comprehensive pamphlet on the China Mission supplies material and guidance for such study. Further information concerning both these matters may be obtained from the Corresponding Secretary.

A NEW and admirable addition to the ranks of missionary periodicals is the *Foreign Mission Chronicle* of the Episcopal Church in Scotland, which begins its life with the issue for January, 1900. For several years the Scottish Episcopal Church has been particularly active in the support of the Diocese of St. John, Kaffraria, South Africa, and of the station of Chanda, in the Diocese of Calcutta, India. In addition to giving special attention to these fields, the new periodical will aim to give interesting intelligence regarding all Foreign missions conducted by the several branches of the Anglican Communion. If the *Foreign Mission Chronicle* maintains the standard of excellence in contents and mechanical execution exhibited by the first issue, it will at once take its place among the best missionary periodicals in the Anglican Communion.



INDIAN TEPEES

Church and Home Life Among the Indians

BY SYBIL CARTER

IN these closing days of a missionary century it may be well for one who feels encouraged to say so. Much good work has been done for our Indians by Bishops Whipple and Hare, and the host of brave men and women living among these tribes. I wish to say a word as to results of these years of work. If you will glance at the pictures, first the old-time house or *tepee*, you get an idea of the wandering life; no comfort, simply a rude shelter. Next a group of children, lately brought into a mission school, clothed in civilized garb, but much of the wild, neglected life showing in their shy faces. Look further, to the family of our Indian Deacon, Henry W. St. Clair, a full Sioux—himself and wife children of Christian Indians, and their sweet little ones, as *brown* as any other Indians, but so different. What has brought these changes, even into the very face of the baby? The Church with her teaching has gone among them.

The frontispiece is the Church of St. Cornelia, Birch Coulee, Minnesota, built near the site of the massacre of 1862, upon land earned by the daily labor of a Christian Indian, Good Thun-

der, and given by Good Thunder to Bishop Whipple for a church and mission house, named for Mrs. Cornelia



AN INDIAN BABY
WI-YUS-KIN

Whipple, the wife of the Bishop, called lovingly by these Indians "Our Mother." Scan the faces gathered about that church, Good Thunder standing near



INDIAN SCHOOL GIRLS

the Bishop. They are simple-hearted but earnest Church men and women. I am especially happy to look at this group about the "Tipi Wakan," Holy House, because since 1892 I have watched them quietly working upward. They were communicants, most of them, when I found them, but so poor. They had no land, save enough for a small house and garden. To-day they have a trade. The women are lace makers, and in winter days, when the men can get no work, some of them weave lace too. I dare speak of this cottage industry because of St. Paul's advice to the early Church, "Study to be quiet. . . . Work with your own hands, . . . that ye may lack nothing"—accompanied by his fatherly reproof to lazy ones: "If any would not work, neither should he eat." I have never taken the work to any who have not asked. Have we gravely considered the necessity of work, with daily wages, for these poor people?

I have seen them with haggard faces and shivering forms, though good Christians. On one occasion an Ojibway woman walked eighteen miles to White

Earth to beg for a lace teacher, saying: "There are many widows where I live, many little children. We no work, we no have bread, nobody buy bead work any more. Give us your white work so all white sisters buy, pay us money, then we take care all little children, buy bread, buy clean clothes." I asked where her husband was. She said, "He cut wood, tree fall on him. Kill him. You give work, I take care children." I did give her the work she craved and she made good her offer to care for her children. I know it is good to give garments to the needy, and that it is well to educate young Indians, but one foundation stone of society is daily work. It brings daily bread, and I often feel it should even precede education.

Last month I visited Birch Coulee. While we were in church a young man died. At the close of service, the entire congregation, with Wabasha, the lay-reader, went at once to the house of mourning. I was astonished to hear that it is their custom. They quietly stood about the parents, and said the Lord's Prayer, Wabasha reading one or

two Collects for those in trouble. They, sang a hymn, all in Dakota, and silently filed out, going to their homes. I could not find what hymn it was, as it was in Dakota. There was a refrain, "Jesus, we come to Thee, in sickness, in health, Jesus, we come to Thee." So simple, so truly trustful. I turned from the clean little house rejoicing, and saying, "Oh, that our whole Church could see the wonderful change for the better that I see!"

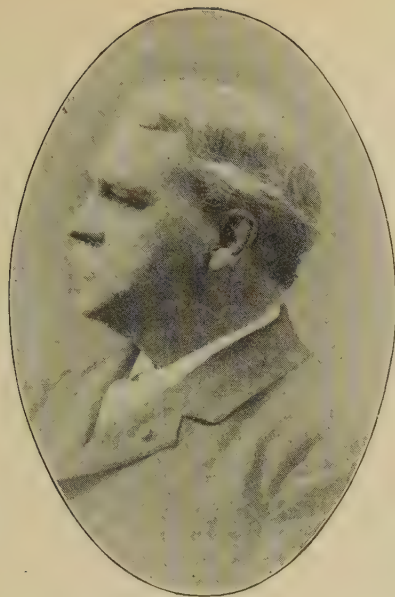
I came home with a song in my heart, Paul, "Rejoice with me, and again I saying with our grand missionary St. say rejoice."



FAMILY OF REVEREND HENRY ST. CLAIR WHIPPLE



A PRIMITIVE INDIAN CHURCH IN SOUTH DAKOTA



MR. JOHN MARSTON

The Sunday School Lenten Offering

How May It Be Increased?*

BY THE RIGHT REV. BENJAMIN WISTAR MORRIS, D.D., Bishop of Oregon

HOW to increase knowledge of and interest in the Lenten Offering of the children of the Church? This is a question of prime importance. In attempting to answer it we should recognize with gratitude to God what has already been accomplished, and then determine to make the best use of present and future possibilities.

If that worthy layman of Philadelphia, Mr. John Marston, who devised and inaugurated the plan of the Lenten Offerings of the children, for the general missionary work of the Church, had been told that in twenty-one years it would be in operation in every diocese in the country, bringing annual gifts of many thousand dollars to the missionary treasury, he would have been decidedly incredulous. He and the other laymen associated with him builded better than they knew. We should, therefore, be thankful and hopeful while we do our part to secure still larger achievement.

* The substance of a paper read at the St. Louis Missionary Council.

In 1878 offerings were received from fifty-one dioceses and missionary jurisdictions, whose children gave a total of \$7,070. In 1899 this roll of honor had risen to ninety dioceses and jurisdictions, whose children gave \$87,382.23. Four years ago the number of schools sharing in this common work was 2,578. In 1899, 3,118 schools made offerings. These facts should be well and widely known. If the gifts of the men and women of the Church were as large proportionately as those of the children, and increased with the same rapidity, there would be abundant funds to adequately maintain and extend the work of the Church at home and abroad. There is need for wider, better, more thorough information, with regard to this Lenten Offering: What it is, where it goes, what it is doing and what it has done. This is a condition to an increased interest in it.

It is not known, for instance, as it should be, that this Lenten Offering, if not financially the right arm of the Domestic and Foreign Missionary Society,

is at least one of its most important agencies. Without it, much work would have to be abandoned. What this Society is and what it is doing should be made more fully known to our people. The children, their teachers, their parents and in some cases—I say it with full consciousness of my own ignorance of this large subject—it would not be amiss if some of the clergy, even some of the bishops, were more fully informed than they are.

A World-Wide Work

The children and their teachers are in many cases entirely uninformed of the world-wide work to which this Offering is devoted. Thousands of them would be surprised to learn that they are helping to establish and support the Church in seventeen home missionary jurisdictions and forty-one dioceses, besides aiding in the maintenance of special work among the Negroes and the Indians. In its Foreign department, this work extends to China, Japan, Africa, Haiti and Mexico. Over 1,600 missionary workers, including twenty-four bishops and many schools, orphanages and hospitals, are aided by the children's gifts. Now that our country and our Church have new duties to discharge to the people who have been brought into new relations with us, this missionary work of the Church is carried on from Alaska on the north to Cuba on the south; and from Puerto Rico on the east to the Philippines, Japan and China on the west. If the children are helped to realize the magnitude of the work, the wide extent of territory it covers, the vast variety of people it benefits, the differing conditions under which it must be done and the number of languages in which the Gospel must be preached, they surely would be more deeply interested in their efforts to further it.

Again, increased interest might be secured in the dioceses and parishes which the Missionary Society has aided, if the people were more fully informed with regard to what they owe to this Offering. Without it, many places would to-day have but little of Church life and influence. Especially in many of the newer portions of the country, where the

Church is now fully established with its Orders, its Liturgy, its buildings, schools and hospitals, it will be found that the people are indebted to this Society for the first gift of these blessings and the long continuance of care and protection. I know it to be true of Oregon, as it is equally true of many other parts of the West and Northwest, that had it not been for this Society whole states and territories would to this day have been without an Episcopal church, and their people would never have heard the voice of one of its clergy. It is possible that in some larger towns the few well-to-do Church-people who have gone out from the East would have retained sufficient devotion to the Church of their fathers to have organized a congregation and sent East for a minister. But beyond this, there could be to-day neither congregations, churches nor clergy throughout the States of Oregon or Washington were it not for the work of this Society.

How to Secure Recruits

Once more, a wider interest in this Offering might be secured by going outside the Sunday-schools to enlist the co-operation of the children and young people not represented in them. These number thousands. Many congregations have no Sunday-schools. Thousands of baptized Church children are attending "union Sunday-schools," where this Offering could not be introduced. Thousands of families are scattered far and wide throughout the more sparsely settled districts of the country, out of reach of any of the ministrations of the Church, whose children are rarely, if ever, reminded that, in spite of their isolation, they have an opportunity to give to the extension of the Church. Thousands of children in well-to-do families—those families whose members can give the largest sums to the missionary cause—never become members of our Sunday-schools. Let all of these unattached children be taken into account, and let rectors and missionaries ask the Society to supply them with Lenten boxes for this wider distribution.

Thus the way might be opened for a widespread offering, something akin to the universal offering of the Jews of the

stater or half-shekel. There was not a Jew in all the land who was not required to share in this Atonement offering. As a rule, all were scrupulously careful to make the gift; the poor sometimes sold their clothes to obtain the means. He that failed to make this tribute was separated from the congregation and not allowed to participate in the blessings of the Day of Atonement. These dues were conscientiously paid by the Jews scattered abroad in other countries, in some cases even beyond the limit of the Roman Empire, whence they were borne by messengers, selected from among the worthiest of the elders, to the Holy City. Thus every Israelite, in whatever land his lot was cast, had an interest and share in the daily worship of the Temple. We, as Christians, should not be content with a less scrupulous observance than the Jews thought fitting. Then when our great Easter Day comes, this universal offering will be made in every parish, mission and Church family in the land, giving new point and meaning to the familiar words: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; . . . for all things come of Thee, and of Thine own have we given Thee."

What the Pacific Coast Children Give

The increase in the Lenten Offering of the children on the Pacific coast for 1899, as compared with 1898, bears out what I have said. The detailed figures for 1899 are of interest:

Alaska.....	\$ 85 58
Olympia.....	221 29
Spokane.....	153 64
Oregon.....	1,156 92
Sacramento.....	504 73
Salt Lake.....	483 41
Arizona.....	65 15
New Mexico.....	140 62
California.....	998 60
Los Angeles.....	651 63
Total.....	\$4,461 57

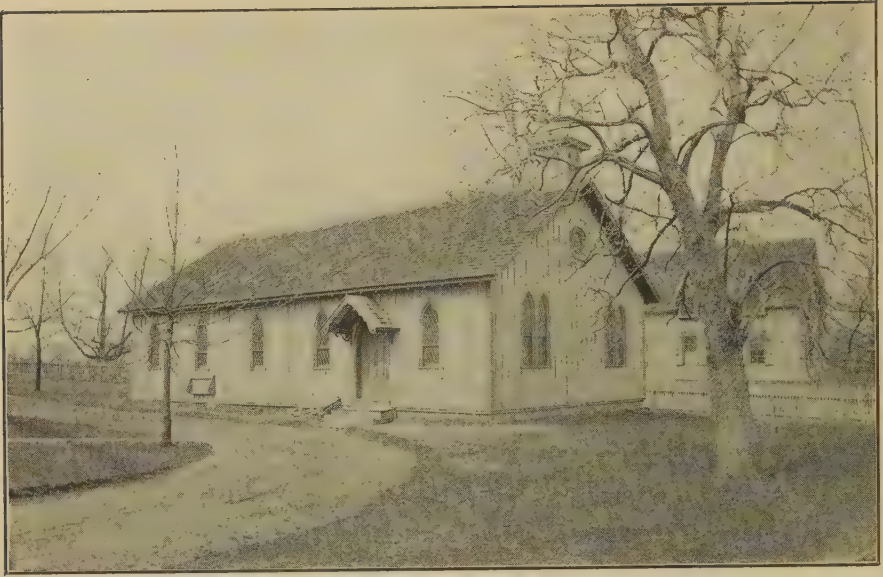
In 1898 the offerings from these same dioceses were \$3,079.47. The increase was over forty per cent. Truly we may say: "Well done, for the children of the Pacific."

These ten dioceses and jurisdictions

have less than 11,000 Sunday-school children. The individual gift to this Lenten Fund was, therefore, more than forty-four cents. The Almanacs for 1900 say that there are just under 490,000 Sunday-school teachers and scholars in our Church. The Rev. Dr. Duhring, secretary of the American Church Sunday-school Institute, claims that the number is fully 600,000. If all the children had given at the same rate as those of this new, far-away and uncultivated portion of the land, the amount of the offering for 1899 would have been \$215,600, or \$128,000 more than was actually given.

Well-informed persons say there are fully as many Church children outside of as are attached to Sunday-schools. This may be an overestimate. Let us reduce it one-half and assume that the offerings of 215,000 children outside of Sunday-schools be made at the rate of forty cents each. Here would be \$85,000 more to be added to the Fund. Is such a result possible? If not, why not? It is no more visionary or extravagant than the present \$88,000 would have seemed twenty years ago.

The first morning lesson for the First Sunday in Lent, when the children are supposed to begin their work, is from Jeremiah vii., in which occur these words: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." We know that neither those who appointed this lesson for the First Sunday in Lent, nor those who devised this Lenten work for the children, had the least thought of the two ever coming into such relationship as here appears. That relationship suggests a lesson of real significance. This pen picture of idol worship reminds us that the interest and assistance of all are to be enlisted. The young are not to be allowed to think that because they can do comparatively little they are to do nothing; and their elders are not to be allowed to think that they can discharge their missionary obligation by permitting their children to make their gifts to this Lenten Offering, or even by aiding them in some small way. The lesson is too obvious to need further comment.



ST. JOHN'S, LOWER MERION, WHERE THE SUNDAY-SCHOOL
LENTEN OFFERING MOVEMENT ORIGINATED

How One School Gives Its Lenten Offering

BY GEORGE C. THOMAS, ESQ.

Superintendent of Holy Apostles' Sunday School, Philadelphia

THE Editor asks me for some definite suggestions as to how Sunday-school superintendents and teachers can aid the Board of Managers in securing the widest and most genuine co-operation on the part of the scholars in the Lenten Offering; and for information regarding the system in use in the Sunday school of the Church of the Holy Apostles, Philadelphia, of which I am superintendent.

There is no special system in our school; but the aim and object of the officers, teachers, and scholars during the entire year is to have their Easter offering as large as possible; and while, except during Lent, the offerings are systematically arranged for other objects besides that of Missions, many of the classes keep a special offering going either in boxes provided for the purpose or in the hands of the treasurer of the class, which is added to the Easter Offer-

ing. This is supplemented by special efforts in the way of making articles and doing various kinds of work, both as classes and as individuals.

Throughout Lent, however, everything is made to work toward the Easter Offering. The usual offerings are made in the school on each of the six Sundays, and are credited to the respective classes. When Easter comes this amount is designated to each class by a card bearing the amount, to which is added whatever the offering on Easter Day may be, the sum being then presented as the Easter Offering of the class. To this is added the amounts brought in by the scholars through the mite-chests, which are distributed on Quinquagesima Sunday to all those who may desire them. As an illustration, a class may have contributed on the six Sundays during Lent a total of \$6; they may have brought in \$10 on Easter Day, which would make the amount of their

Easter Offering \$16. The class may have had out ten mite-chests, each of which would be found to contain \$1, making \$10, so that the total offering of the class would be \$26.

The object of keeping the amount in the mite-chests separate is, first, that it may be seen how much is secured in this way, and, secondly, because one of the members of the school has given, for a number of years, an amount equal to this, as a special offering. The contributions through the mite-chests for the last three years, apart from the special amount referred to, have been as follows: 1897, \$799.75; 1898, \$886.69; 1899, \$1,031.77. This alone, without counting any of the extra efforts, shows what can be done by earnest and united endeavors, while the total offerings for these years were, 1897, \$3,602.30; 1898, \$3,520.79 and 1899, \$3,883.94, all of which, for the last two years, and the mite-chest offering of the previous year, went to the Domestic and Foreign Missionary Society without designation.

It would be impossible to describe the interest manifested by the teachers and scholars in this Lenten Offering; only a personal connection with the school would fully disclose it. I have known many instances of self-denial practised, and a spirit manifested by all, both old and young, which shows they have the missionary work of the Church at heart beyond all question. In addition to the offerings by the classes, the librarians, the Brotherhood of St. Andrew, an association of women of a similar character, known by the name of the Sisterhood of St. Mary of Bethany, the Junior Department of the Brotherhood, Young Women's Guild, the members of the choir, the Mothers' Meeting, etc., send in offerings which are included in the grand total.

The offerings of the school on the fourth Sunday of each month throughout the year, except during Lent, are devoted to some special missionary object. It also takes part in the Advent offering, under the auspices of the Sunday-school Association of the Diocese of Pennsylvania.

Missionary information is constantly given to the scholars, and as the number

of communicants who are members of the Sunday-school is nearly 700, many of these are members of the parish branch of the Woman's Auxiliary, which meets regularly, and in addition a society of men has recently been formed to obtain information in regard to the missionary work of the Church. For a number of years the admirable leaflets published by the Junior Auxiliary Publishing Company at Hartford, Conn., have been used in the Sunday-school monthly, and additional information is furnished in other ways from time to time, including the privilege of listening to Missionary Bishops, missionaries from the Domestic and Foreign fields, and others who are specially interested in the work. Everything is done to impress upon the scholars the fact that by virtue of their Baptism they are members of the Domestic and Foreign Missionary Society, and all publications which are put forth by authority with reference to this matter have careful observance; but this is usually done through extra services, as under no circumstance is the Lesson Study ever interfered with. On the days specially set apart by the General Convention for the purpose, missions are particularly presented to the teachers and scholars. Sunday, January 14th, having been thus designated, special exercises were held, and the offerings of the school for the work of the Society amounted to \$231.

The only suggestion I can make to the officers and teachers of the Sunday-schools through the columns of THE SPIRIT OF MISSIONS would be this: Get thoroughly interested yourselves, and you will then find that it will be no task to interest your scholars, and the response cannot fail to be conscientious and enthusiastic.

I cannot, however, close this article without referring to the magnificent work which the Sunday-school Association of this diocese has done in stimulating the missionary spirit among the schools. Of this the Bishop is the president, and to it he gives much of his time and attention. It is mainly for this reason that the offerings from Pennsylvania so far exceed those from any other diocese.

The Outlook in Boisé

BY THE RIGHT REV. JAMES B. FUNSTEN, D.D.

IF one should ask what is the vanishing point of the old West and where one is likely to find most of the frontier life, with its picturesque scenes, its strongly marked but vigorous characters, with its lumbering old stage-coach, I fancy he would be told it is in the Rocky mountain country and that vast region that lies beyond, the western boundary of which is formed by the Cascades and Sierra Nevadas. Even in this region the process is going on by which the old border life is giving way before the advance of civilization. The "old-timers" who, thirty or forty years ago, had to cross the plains with a caravan of pack horses, spending months on the way, toiling by day and watching for the treacherous savage by night, can now in a few days return by rail to their early homes. Ranchmen, whose furniture and food were of the simplest kind, and who in past days have known the terror of the wilderness and done battle in subduing the wild beast and savage, to-day are seeking to educate their children that they may enter into and enjoy the privileges obtained for them by hard struggle.

In western Wyoming and southern Idaho one feels impressed with the fact that great forces are at work in a material way, by which in a few years many changes will take place that will tend to the further development of this region of country. It is this which comprises the new Missionary District of Boisé, recently set apart by the General Convention. A vast territory it is, stretching all the way from the Big Horn mountains in central Wyoming to the eastern Oregon line, with an area of 112,000 square miles, or two and one-half times the size of New York State. The Rocky mountains run through this district; some of the peaks rise in awe-inspiring grandeur nearly 14,000 feet, their rocky summits, like great cathedral spires, pointing to the heavens, bear an eternal protest against the materialism of the age.

What a wonderful variety of life one finds in all this country! The shepherds

with their quaint little houses on wheels, their dogs and their great flocks of sheep, sometimes as many as 3,000 under one man's care, going across the wide plains, where is to be seen the picturesque sage bush, watching and caring for their flocks as in the Orient in olden times. The miners, who in those far-away mountains which the traveller observes from the railroad, are living their lives of toil and hardship. Then there are the ranchmen, whose lives are isolated and with few of the things that make for comfort. There are those who dwell in the railroad towns, where there are surroundings of just such places in other parts of the world. In the larger towns one finds the comforts and luxuries of the age. With all these varying conditions, with widely-separated communities, with villages and mining camps remote from railroads, reached by stage in summer, but very inaccessible in winter, it is easy to see the difficulty of aggressive, vigorous work to help these people in a spiritual way, with the small resources at the command of the Church. But the noble labors of Bishop Tuttle who, in the sixties and seventies, travelled thousands of miles by stage or on horseback, and the untiring work done by Bishops Randall, Spalding, and Talbot, and the faithful missionaries who labored with them, have not been in vain.

When Bishop Tuttle took charge of Utah, Idaho, and Montana, in 1867, there was but one church in all that country, and no Church institution of any kind. The one small church was in Boisé. It is still in use. Now, think of the witnesses to the Church's work in such institutions as St. Mark's School and Hospital, and Rowland Hall, in Salt Lake City, St. Margaret's School, Boisé, Mr. Roberts's School at Shoshone, and others not named. Think of the number of churches and rectories, and, above all, the men and women who have been added to the Church. Work for God is never in vain; His Word will not return void. Many of the men and women

who had the courage to go to the Far West and do battle for the cause of civilization in the long ago are still living, and their sons and daughters, as well as themselves, will, if they are gathered into this Church of ours, form a strong band of Christian soldiers to fight the good fight of the Faith once delivered to the Fathers.

The present is a formative time. Let us act resolutely before things take their final shape. The support and endow-

ment of such schools as St. Margaret's for the training of young girls in true Christian womanhood in order that they may be prepared to defend the sanctity of the American home—this is what is needed. We need an endowment for St. Margaret's. We need at this formative time additional ministers in some of the railroad towns and mining camps. Above all, we need the sympathy and earnest prayers of the Church.

The Church in Alaska

The Work at Sitka

BY THE REV. WELLES MORTIMER PARTRIDGE

THE little town of Sitka is the most beautiful settlement in Alaska.

It is situated on Baranoff island, looking out over the broad Pacific, with picturesque mountains behind it to the right and left. Dotting the surface of the sea, and thus breaking the force of the ocean swells that roll in almost to the very doors of "St. Peter's-by-the-Sea," are hundreds of little rocky islands, covered with evergreens and glistening in the sun like emeralds on the bosom of the ocean.

Sitka differs from the other towns of south-eastern Alaska in its stability. Although far outnumbered in white population by Skaguay, Juneau and Wrangel, yet these towns have a look of newness that is quite foreign to the old capital. It is almost with regret that one sees modern buildings occasionally going up, for everything connected with Sitka's historic past is of the Rip Van Winkle type—old and moss-grown. Many of the houses are built of logs, among them our reading-room, but are by no means mere huts, for some are as commodious as though built in a more modern fashion.

Sitka's population is composed of both whites and natives. The latter are in the majority. There are something over a thousand of them, while there are only a few hundred whites. The white population includes the Government officials

(some of whom, we regret to say, are a disgrace to both the Government and decent society, although there are others who are just and honorable men), a handful of pure Russians, a large percentage of Russian "creoles" of very low type, a few white merchants and tradespeople (besides the missionaries), a body of United States marines, most of the Government prisoners, and a floating population of miners and adventurers.

The natives, as a rule, although there are some notable exceptions, are a poor, miserable set, half civilized, and rapidly diminishing through disease. They are, however, very interesting in some respects, and produce many quaint and curious pieces of workmanship. The missionary work among them has been productive of much good, but it is true here, as it is almost everywhere else, that the vicious influence of the unprincipled whites has done more harm among these poor creatures than the missionary can counteract. Were it possible to segregate them, native mission work would be a very different story. In proof of this, we have Mr. Duncan's mission at New Metlakatla, which is an ideal one in many ways. His success has been largely due to the fact that he has been so isolated.

The Presbyterians and Greek Catholics (Russians) divide the missionary work among the natives, no part of it coming

to us save a little in connection with the Government prison. Our work is practically all among the whites.

Until recently our regular Sunday morning services were held in the little Presbyterian chapel, and were particularly interesting on account of their cosmopolitan make-up, ecclesiastically speaking. Jews, Roman Catholics, Greek Catholics, Anglicans, Methodists, Baptists, Congregationalists, Presbyterians, Lutherans, Campbellites, Swedenborgi-

the Gospel and its far-reaching effects. Bishop Rowe is anxious to have his church as completely and as beautifully furnished and equipped as may be, and would welcome any memorials.

The Sunday-school, too, is a strong plea for Christian unity. Roman, Greek, Anglican and Protestant children all meet before one altar, recite the same Creed, sing the same hymns, and feel that the Name of our Lord Jesus Christ makes them all one.

Sunday evening service is always held in the United States jail. This work among the Government prisoners (men are sent to Sitka from all over the Territory) is im-



ans, the Salvation Army, and the Dutch Reformed society — all have had representatives, and, as a rule, regular ones, at our service. In Alaska the American Church is proving her right to the name Catholic by ministering to all sorts and conditions of men.

The services in the Presbyterian chapel have been discontinued, as the Bishop's cathedral chapel is now far enough completed to allow services to be held within its walls. At the first service, a few weeks ago, the Greek Archimandrite, the Rev. Father Anthony, occupied the chancel with Bishop Rowe. "St. Peter's-by-the-Sea" stands almost on the shore of the Pacific, and the large golden cross surmounting the belfry is now a landmark for miles out to sea. It is the only building in the whole territory built of stone, and it stands as a great, though silent witness in that northern land to



A BIT OF OLD AND NEW

portant and encouraging. No one disputes our right to minister to these men, and the Bishop or his curate is practically the chaplain of the prison, although independent of the Government. The Church has collected a good library, mainly from interested friends in the East, for the jail. The prisoners have greatly appreciated it.

Another important feature of the Sitka work is the public reading-room, which was opened a year ago last summer, especially for men who had no place to go for recreation but the saloons, which

flourished under the so-called "prohibition" law through the human fallibility of Government officials, there being in Sitka alone over a dozen places where liquor was publicly sold. The room is provided with games, the leading magazines and illustrated papers, and has done much for the men. A year ago last fall, through the personal help of some of the men interested, the room was renovated, a stage built at one end, and the whole apartment made more attractive and comfortable than any saloon in town. Last winter a social and debating society was organized and met every week before crowded audiences that included all classes, from Government officials to Chinamen.

The men of Sitka have thoroughly appreciated the work of the reading-room and have given it hearty support. The expense of heating and lighting is considerable. Coal—and a miserable coal at that—is usually about fifteen dollars a ton, and has been as high as twenty dollars by the bag, while oil, at retail, is usually thirty cents per gallon, which means something in winter, when lamps have to be lighted about half-past two in the afternoon. Realizing all this, some of the men asked permission last spring to give an entertainment to help defray the room's expenses. They gave two very amusing and creditable performances, and netted the work nearly eighty dollars. Last year, when the debating society disbanded for the season, votes of thanks were passed to the Bishop by both the transient and permanent residents of the place.

A new and larger building is greatly needed for this work—the reading-room now occupies but half of the building shown in the accompanying illustration, the other half, on the left, being the fire-house, with the "Sitka Fire Brigade's" cherished chemical engine and hook and ladder outfit. The work needs a building large enough for a reading-room, game-room, bowling alley and a small gymnasium. The Church in Sitka believes that "man is a sociable animal," and that the surest and quickest way to exterminate the evils of the saloon is to give homeless men something better in its place.

Notes

BOISÉ.—The Rev. S. J. Jennings, of Nampa, Idaho, has been appointed archdeacon by Bishop Funsten, and reports that the work throughout the District is very encouraging. The Bishop has visited every church in the diocese, and baptized and confirmed a large number of people. There are still several parishes without ministers, but the services are maintained through the archdeacon.

NEW MEXICO.—The congregation of St. John's Church, Albuquerque, New Mexico, has declared independence of missionary aid from January 1st, 1900. This has been accomplished through the friends of the present missionary, the Rev. Robert Remson. Bishop Kendrick has been requested by the congregation to convey to the Board their hearty thanks for the support extended for so many years to their missionaries.

INDIAN TERRITORY.—Miss Helen Giles, of Coalgate, reports that the Rev. Mr. Biller has organized a Sunday-school in "Mining Camp, No. 2," three miles from Coalgate, and now has forty children in attendance. Miss Giles has charge of the school in the absence of Mr. Biller, and visits the children in their homes. Through the kindness of friends in the East, she has been enabled to give temporary relief to many of the suffering miners. A strike among the miners has caused much distress among many of the families.

SPOKANE.—The Rev. Willard H. Roots, of Chelan, Wash., has a circuit of 100 miles with six stations in his care. The territory assigned to him comprises about 10,000 square miles. Chelan contains a unique log church. The congregation is growing steadily and surely. In Waterville, Wenatchee and Falls View the congregations are well organized with Sunday-schools, and with every promise of gradual development. The other points for which Mr. Roots is responsible, Chelan Falls, and Entiat, are hardly more than preaching stations.

From Shanghai to Wuchang

An Up-River Trip with Bishop Graves

FROM November 3d to December 13th, 1899, Bishop Graves was absent from Shanghai upon an important visitation of the up-river stations. The journey was made for the purpose of conferring with the missionaries between Shanghai and Wuchang, for holding a conference with the native clergy at Wuchang, Hankow and neighboring cities, and for several Confirmation services. The Bishop was constantly occupied during the five weeks of the visitation. He ordained one Foreign clergyman to the Priesthood, confirmed eighty-four persons distributed among several stations, as follows: At Hsinti, 18; at Wuchang, 22; at Hankow, 34; at Hanch'uan, 8; at Nganking, 2; besides holding many conferences and consultations for the furtherance of the work. He reports that all the Foreign workers are well and that their work is progressing at all points as satisfactorily as could be wished. Some details of the visit in Bishop Graves's own words will aid readers of *THE SPIRIT OF MISSIONS* in understanding more fully the conditions he found.

A Sunday at Wuhu

"Leaving Shanghai November 3d, my first stop," writes the Bishop, "was at Wuhu on the following day. I went at once with Mr. Lund to visit the boys' school. I found the boys of a good class and all pay pupils. Their fathers are either merchants or officials in the city. At the morning service on Sunday the attendance was good—so good, in fact, that we had no room to seat all the people. The work at Wuhu has now grown beyond the little upper room where it has been carried on so long, and we imperatively need a chapel. In the afternoon I held a service in the British Consulate for the Foreign residents. The next morning we received the gift of a piece of land from a native gentleman, whose interest had been aroused by our

school work, and who wished to show his appreciation of what we are trying to do. He hopes the mission may ultimately put the school on this land.

A Case of Discipline

"In the afternoon I started for Hankow, reaching there early on the 8th. The day was spent in consultation with the clergy on mission business. The next morning I crossed the river to Wuchang. Here I spent Sunday, preaching in the Church of the Nativity in Chinese at the morning service. In the evening I took the sermon at the English service. In the morning there was an interesting case of discipline. The person who desired to make his peace with the Church was a young man, who a year ago forged a cheque and was excommunicated. He received punishment by the Chinese law at the time the crime was discovered, and paid back the amount he had fraudulently obtained. He at last expressed a true penitence and a desire to be reunited with the Church. The service was conducted in the following manner: At the close of Morning Prayer the Chinese Deacon went to the church door and accompanied the penitent to the steps at the entrance of the choir. The Bishop and clergy then moved to the head of the steps and the Bishop explained to the congregation what was about to be done. The young man read his confession in an audible voice, and the paper was handed to the clergyman in charge of the parish to be kept in witness. The Bishop descended the steps, and, kneeling beside the penitent, prayed for his pardon and restoration. He was told that he would be kept in the position of a catechumen for one year, sitting amongst the catechumens and inquirers during the service, and at the end of the year, if his conduct had been such as to warrant it, he would be admitted to a seat among the baptized, his restoration to the privilege

of Communion to depend on his conduct while undergoing discipline.

"The proceedings were in accordance with the regulations on discipline agreed upon by the Bishops in China at their conference in October. Without some such provision for the return of those who have strayed from the path, they will either give up all Christianity, or, if restored by being immediately admitted to Communion without preliminary discipline to test the sincerity of their repentance, the risk is great that they will regard the inestimable privilege too lightly, or even attempt deception. The publicity of the discipline exercises a very salutary effect upon the penitent and upon the congregation. During the service the congregation stood and observed the strictest silence.

A Conference with the Native Clergy

"Returning to Hankow on the 13th, I found that Mr. Huntington has purchased a lot for the church and school we propose to build as soon as we can secure the funds. The following day I met the native clergy to make preliminary arrangements for our conference. After conversation with two physicians, we decided to open the hospitals in Wuchang for both women and men immediately after February 1st.

"The conference of the Chinese clergy of the district was called for the discussion of various practical questions, upon which I felt that our native brethren should be consulted, and to obtain their opinion on certain points of mission policy. Some time before I had asked each Chinese Priest or Deacon to send me such subjects for discussion as in his opinion were of primary importance. I selected those which seemed to need attention first, fixing the number at four, and sending notice of my choice to all the Foreign and native clergy. A Chinese clergyman was appointed to introduce each subject. The clergy present were the Rev. Messrs. M. P. Kuei, Y. T. Liu, L. T. Wang, T. F. Nieh, T. S. Yu, C. S. Hu, T. F. Tseng, S. C. Huang, S. H. Yang, Y. T. Li, M. K. Huang, and T. H.

Fu. They represented the following stations: Ichang, Shasi, Hsinti, Hanch'uan, Hankow, Wuchang, Nganking and Wuhu.

"The Foreign clergy agreed not to debate the questions under discussion, but to content themselves with listening and asking questions through the Bishop, who acted as chairman. At the close of each discussion a committee of three was appointed to prepare a report on the question, with a view to adopting certain practical measures to increase the efficiency of our work.

"All day November 15th we were occupied with the consideration of the day-schools of the Mission. Some interesting points were brought out. For instance, it was stated that the heathen free schools, in places where we have established our Christian schools, have been forced to improve their methods and have often adopted ours. It was gratifying to hear the confidence in Christian school work which was expressed by all the speakers, and their evident pride in the schools of the Mission.

"November 16th we turned our attention to the practical question, "What measures shall we adopt to make the native Christians more zealous and better men?" The whole method of instruction of the converts was reviewed by the speakers, and various means of deepening and quickening their spiritual life were proposed. The addition of considerable numbers of heathen men and women to the membership of the Church by conversion causes this question to be of the most pressing interest, for the work is only begun when the convert is gathered in. It remains to train him to be a consistent, well-informed and prayerful Christian, and this demands unceasing effort.

"The next day the conference took up the question of the selection and training of native catechists, and of the rules we should adopt to regulate them in their work. All of the clergy present had had practical experience in directing catechists, and their suggestions were of sense. They were united in recommending that we should be very much stricter in choosing the men who are to be employed as catechists or evan-



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THE NATIVE CLERGY OF THE WUCHANG DISTRICT

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|--------------------|------------------|--------------------|---------------------|
| 1. REV. MR. NIEH. | 2. REV. MR. HU. | 3. REV. MR. YU. | 4. REV. MR. LIU. |
| 5. REV. MR. HUANG. | 6. REV. MR. LIU. | 7. REV. MR. KUEI. | 8. REV. MR. HU. |
| 9. REV. MR. HUANG. | 10. REV. MR. FU. | 11. REV. MR. WANG. | 12. REV. MR. TSENG. |
| | | | 13. REV. MR. YANG. |

gelists and in the training that we give them.

"On the 18th the very important subject of the rites to be observed by the Chinese Christians in funerals and marriages was considered. There are points where the customs of the Chinese in funerals and marriages are opposed to Christianity, and there are others where they do not seem to be opposed but only to be the expression of national peculiarities. There are also things in our marriage and burial services which we find it very hard to induce the Chinese to adopt, as, for instance, the joining of hands. It becomes then a question what of the Chinese rites the Church can accept as not conveying any wrong meaning, and also whether the marriage service and the burial service are in every particular to be imposed on them, or whether there are points where it is possible for the Church to make some concessions. In this case the committee which was appointed to take this matter into consideration will not report for some time, but will gather all the information possible and report after the paper has passed through the hands of each of the native clergy.

"Sunday, November 19th, was divided between Hankow, where I took the morning service at the English Church, and Wuchang, where I preached at the evening service.

"The conference was closed on Monday afternoon with a series of devotional addresses by the Bishop to the Chinese clergy. In the evening they returned to their various stations. We feel that a great step has been gained in organizing this conference for a free expression of opinion on the part of our Chinese helpers.

Progress at Hsinti

"The following morning, with the Rev. Mr. Huntington and the Rev. Mr. Littell, I started by steamer for Hsinti. We arrived there about midnight and made our beds upon doors which had been removed from their hinges. In China this is an operation which needs no screw-driver. In spite of the questionable adaptation of a door to the uses

of a bed, we arose in the morning refreshed and ready for the day's work. After Morning Prayer we took a look about the town and walked out into the country. Mr. Huntington examined candidates for Baptism, the catechuminate and Confirmation. The native Christians insisted on giving us a feast in the evening. Thursday morning the Holy Communion was celebrated at 7:30 A.M., and at noon Morning Prayer was read, catechumens were admitted, Baptism was administered, and I confirmed eighteen persons. The mission at Hsinti has been much strengthened by the purchase of a lot and house during the past year. To this, as well as to the erection of a chapel, the native Christians have contributed according to their ability. The chapel is built on a Chinese plan, and the work has been very carefully supervised by the native Deacon, the Rev. Mr. Fu. It is one of the best little country churches we have. After the service we started for Hankow, arriving without misadventure on the evening of November 25th.

The Ordination of Mr. Littell

"The following day, the Sunday before Advent, November 26th, at the morning service in Wuchang I confirmed twenty-two persons, men and women, boys and girls. The latter were all from our boarding-schools. The Quiet Day for the Wuchang and Hankow Foreign clergy was held in the Divinity-school on the 29th. On St. Andrew's Day I ordained the Rev. S. H. Littell to the Priesthood. The service was in the Church of the Nativity. There were fourteen clergy, Foreign and native, in the chancel. The sermon was preached by the Rev. S. C. Partridge. The service throughout was in Chinese, that all might understand. Most of those who are ordained here, I find, prefer to have it so, and cheerfully give up the privilege of a service in their mother tongue, where only our own missionaries will be present, for the sake of giving the Chinese the opportunity of participating with them in so solemn a service. I am very glad of this, for the effect of the ordination service in teaching the people

what is meant by the Ministry is very great.

An Addition to the Medical Staff

"December 1st I crossed the river again to Hankow to welcome Dr. Woodward, who had arrived early that morning. It is a great satisfaction to have him with us, as his presence will mean that the medical work in the up-river district will not lapse again, as has been the case, unfortunately, in the past. Where he will begin his work, as soon as he is sufficiently familiar with the language, has not yet been decided. If we open a new medical station, I think it will be Shasi.

"On the First Sunday in Advent, December 3d, I confirmed a class of thirty-four from the three Hankow churches. There was a distinct improvement in the responses, and the persons confirmed seemed to be a better prepared class than usual. The pains that have been spent in the past on the point of thorough preparation are now beginning to count, and it is reasonable to suppose that each successive class will be an improvement.

A Chinese Feast

"Early Monday morning we started for Hanch'uan. It had been our plan to get one of the little steam launches that are now allowed to navigate the Han river to tow us up to Hanch'uan and thus save a day, but we found the boatmen we had engaged considered the stream altogether too shallow to venture to take the boat up. However, seeing how seriously we should be inconvenienced if they refused to go, they were at last induced to tow us round the city and up the Han for about five miles, when the tug ran aground—we had a shrewd suspicion that the running aground was intentional—and cast off our line. There was nothing to do but keep our tempers and let the crew track the boat against the current. This is always a slow operation, so we did not reach Hanch'uan till Tuesday night at six o'clock. Our people were waiting for us and would listen to no denial, but took us off at once to a feast they had prepared. One reads of the kings of

France having had to eat with the people all looking at them, and I have no doubt that the thing was so managed that they enjoyed it, but it is a little trying to ordinary mortals to have to eat while a crowd from the street surrounds them, pressing tight behind their chairs. The only misadventure was that the Deacon who had removed his hat to say grace, and placed it beneath his chair, had it stolen by one of the heathen crowd. As it was a new hat, he seemed to think it rather hard treatment.

Work at an Out-station

"The next morning Holy Communion was celebrated at nine, and then the clerical and medical division began work. Dr. Woodward had accompanied us to get a sight of Chinese life, and Mr. Partridge, because he wanted to see the out-stations before leaving for Japan. Mr. Roots took the chapel and began with the Deacon to examine the candidates for Confirmation and Baptism and those who were to be admitted catechumens. In the outer court the doctor had a small room in which he saw patients who flocked in, as they always do, for relief from ailments ranging from a tooth-ache or indigestion to chronic rheumatism or blindness. To all Dr. Woodward gave such relief as he could, Mr. Partridge and myself acting in turn as interpreters. Not every one at home can have his head held steady by a Bishop or Bishop-elect while the doctor pulls his teeth; I sincerely hope that the Hanch'uan folk appreciated their opportunities.

"When, at half-past three, the doctor's work was done and the examinations were concluded, we went into the church for service. Mr. Roots first admitted the catechumens and baptized those who were to be baptized. The Confirmation service followed and I confirmed eight people. Afterward I spoke to them on the necessity of private prayer, and the reading of the Bible, and of family prayer. Missionary success is largely dependent upon the cultivation of such practices of the Christian life by individuals and families. We left Hanch'uan that evening, carrying with us a little boy whom the doctor wished to

get into the hospital in order to save his right leg, which was in a very bad condition from an abscess. We reached Hankow Thursday morning, December 7th.

The Opening of the New St. Hilda's

"In the afternoon I went to Wuchang and held a service in the Church of the Nativity for the opening of the new St. Hilda's School. I made an address in Chinese, telling of the great need for school work among girls and of the reasons that moved the Church to undertake it. Then the choir, the clergy, the girls of the school, and the Christian women singing a hymn, went in procession to the new building. Here I said a few words in English to the missionaries about the history of the school in the past and its prospects for the future, and then offered prayer for the school, the teachers and the scholars. The new building is well arranged, light and roomy. It is a great improvement upon the old quarters, which were rather dark and very crowded. For the present Miss Osgood and Miss McCook will make their home in the school. In the evening I made an address to the boys of the missionary society of the Boone School.

Nganking Needs

"December 8th was used for attention to business matters in Hankow. That evening I started for Nganking. Owing to the low water we were obliged to anchor at the crossing below Kiukiang, and did not reach Nganking till half-past eleven on Sunday morning. Mr. Lindstrom had been sitting up all night for me, having had no chance to lie down in the little Chinese house where one must wait for the steamer, and had gone back in the morning to take his service, leaving a little boy to come up with me when I arrived. I got ashore as soon as possible, and, on arriving at the house, found, to my great gratification, that the congregation was not yet dismissed. So I was able to carry out the services I wished to perform. First was the baptism of a baby, and next the confirmation of the father and mother, and last, the celebra-

tion of the Holy Communion for the Christians.

"It is very necessary for the success of our work in Nganking that we should own a piece of land there. I think a suitable site can be secured for \$1,000. Here we should have our church and school and house for the Foreign missionary and native clergyman. Our present quarters are rented, and this seems to the Chinese as if there was no permanence in our work and that we had not settled in our own minds whether we were going to continue it. The down boat left late that night and we sat up on the China merchant's hulk until half-past twelve before she came down river and got alongside, when Mr. Lindstrom went back to a well earned sleep. At Wuhu Mr. Lund came on board to talk over Wuhu business, and from that point on being delayed by fog, I only reached Shanghai on the afternoon of December 13th."

Improvements at St. John's College, Shanghai

The New Science Hall

OCTOBER 7th the new Science Hall was opened. The class-rooms and laboratories have all been fitted up, the museum has been partly furnished, and everything is now in full operation. The new building gives general satisfaction.

The College Chapel

It has been known for some time that St. John's Chapel, on the college foundation, had outgrown its capacity, owing to the increased number of students from St. John's College and from St. Mary's Hall attending the services.

Steps toward the enlargement of the chapel were accordingly taken, and the sum of \$500 was raised for the purpose. The chapel services are an important feature of the educational work at St. John's. Six hundred dollars are needed to cover the full expense of enlargement.

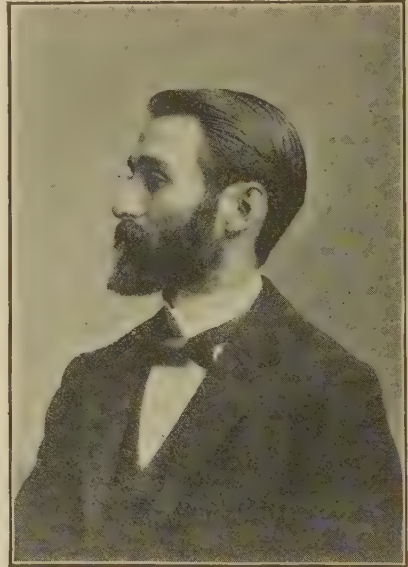
The Church in Japan

An Addition to the Medical Staff

A SERVICE was held in the Church Missions House, New York, on St. John the Evangelist's Day, to bid farewell to Dr. and Mrs. Teusler, on their departure for the Japan Mission. They sailed from San Francisco January 16th. The Doctor will serve on the staff of St. Luke's Hospital, Tokyo.

Dr. Teusler is the son of a cultured

growing practice, enjoying wide social popularity and possessing the confidence of physicians many years his senior, his professional career was assured, when he determined to volunteer for service abroad. Upright in life, helpful in influence, he has in many ways sought the advancement of the Kingdom of God. For several years he has been a member



German gentleman, whose wife was the daughter of one of the old Virginia families, and a woman of marked intellect and cultivation. In her companionship the son grew up, as his father's death left him an only child while still a mere boy. He was educated at Richmond College, and then entered the Virginia Medical School, where he concluded his course with honor before he had attained his majority. He was consequently obliged to wait for some time before being admitted to practice. He was talented and determined to excel in his profession, and soon won an appointment as instructor in the Medical School. With a

of the Chapter of the Brotherhood of St. Andrew in his parish church, Monumental, Richmond. His wife, who goes with him, is a sister of Dr. E. R. Woodward, recently appointed to the China Mission, and Mr. Stewart M. Woodward, who is widely known as a member of the Brotherhood of St. Andrew.

Farewell services in Richmond were held in St. James's Church and in Monumental. At the latter, the Rev. J. Lindsay Patton, of Japan, made an address upon the missionary outlook in the Empire, and the rector, the Rev. William A. Barr, spoke upon "The Glory of Modern Missions." There is an interesting coin-

cidence in the fact that Dr. Teusler is going to work in the same land with Bishop Williams, the pioneer Bishop of Japan. Each was once a lad in Monumental Sunday-school, and received his early inspiration to Christian living there.

Visitations by the Bishop

THE last letter received at the Missions House from Bishop McKim states that he has just returned from a visit to a number of stations in the jurisdiction of Kyoto, including Otsu, Kyoto, Osaka, Sakai, Nara and Takata. He consecrated a new church at Otsu, and everywhere found the missions doing good work. Japan is at present suffering from a widespread plague. Vigorous precautions are being taken to suppress it. All passengers arriving and leaving by trains are closely examined by the physicians assigned to the railway stations. During his visitation of a week, the Bishop was examined seven times. He says: "There has not been such a clearing of streets, drains and houses for many years, and the authorities have good reason to think that the drastic precautions taken by them have stopped the spread of the terrible disease."

The Bishop-elect of Kyoto

THE election of the Rev. S. C. Partridge, of Wuchang, to be Bishop of Kyoto, Japan, has been confirmed by the Bishops and Standing Committees. Mr. Partridge will be consecrated in the Cathedral of Holy Trinity, Kyoto, on the Feast of St. Matthias, February 24th. This will be the second instance in which a Missionary Bishop of this Church has been consecrated on the Foreign field. The entire service, except the questions to and answers of the Bishop-elect, will be in Japanese. Bishop McKim will be the consecrator, and it is expected that there will be associated with him, as co-consecrators, the Right Rev. Channing M. Williams, D.D., the first Bishop of this Church in Japan, and the Right Rev. Samuel I. J. Schereschewsky, D.D., the third Bishop of this Church in China. It is hoped that the present Bishop of Shanghai, the Right Rev. Frederick R. Graves, D.D., and one or more of the

English Bishops in Japan, may also take part in the service.

The Bishop of New York in Tokyo

THE Right Rev. Dr. Potter, of New York, preached in Trinity Cathedral, Tokyo, at both services November 19th, 1899. In the morning he preached to the Foreign congregation, and in the evening to the native Christians, his sermon being interpreted into Japanese. The services were largely attended, and the Bishop's words were stimulating and helpful. Commenting upon this incident, the *Church in Japan* remarks: "By such occasional visits as this, and that of Dr. Abbott in the summer, we begin to realize that the distance which has separated us heretofore from our friends at home is slowly but surely decreasing, and that ere long we shall be as closely in touch with the home Church as are the Domestic districts, when people will be better informed as to what we are doing, and there will be less opportunity for misrepresentation by uninformed or prejudiced travellers."

The Educational Situation In Tokyo

BISHOP McKIM, writing on the school situation, December 28th, 1899, says: "I do not like our apparently anomalous position, and sympathize with the friends at home, who, imperfectly acquainted with the situation, think there has been a compromise of Christian principle by this Mission. . . . There has been no lowering of the Christian standard by St. Paul's, and no diminution of Christian teaching. . . . There has been an increase in the amount of definite religious instruction, and attendance at services is now compulsory, instead of voluntary as heretofore. This course is not a violation of the terms upon which we received our license. The Minister of Education, in response to a direct question by myself, said: 'You may assemble your boys in the school-rooms; you may there give religious instruction, and hold religious services. You may make attendance upon such services compulsory, but this

must be done for them as individuals and not as students.' This last distinction we object to, but it does not affect us as it does some other Missions. Our daily services have been held for ten years in the cathedral, which is just across the street from St. Paul's. No services have been held in the classrooms of the school. The services have always been before and after school hours, in the morning at seven-thirty, and in the evening at five-thirty. . . .

"This Mission is not standing apart from other Missions on this question. The resolution passed at the conference of representatives of six mission schools has my name and that of Dr. Motoda appended to it. . . . Only one school has returned its license. . . . The action of the Department of Education is condemned by the Japanese press; even that portion which is anti-foreign and anti-Christian has little to say in its favor."

The religious instruction in connection with St. Paul's, Chugaku, includes lectures on the Life of Christ, and St. Mark's Gospel, the preparation of candidates for Baptism, a prayer-meeting under the auspices of the student Y. M. C. A., daily Morning Prayer with address, except on Saturday, Sunday services in the cathedral, Sunday-school, and monthly re-

ligious lectures. At the daily services and at the Sunday morning service attendance is compulsory.

In Nara

THE Rev. T. S. Tyng, of Nara, says: "There has been time, since my last letter, to take our bearings more completely. One department of mission school work, that among children between six and ten years of age, has been rendered impossible, as private schools of primary grade are not permitted unless the number of public schools is insufficient, when private schools may be licensed as substitutes. It is not at all likely that Christian schools will be so favored. As to the schools of higher grade, however, we are left substantially where we were before. Bishop McKim's interview with 'The Minister of Education, supplies an authoritative assurance that we are secure in the liberty which we had previously claimed. We have no reason, therefore, for making any change in the constitution of the Nara School. I am glad to report a marked increase of religious interest among the boarding-pupils of the school. It has not yet apparently extended to the day-scholars, who are much more difficult to get hold of, but I am in hopes that it will yet do so."

Africa

A Visit to Cape Mount

BY THE BISHOP OF CAPE PALMAS

THE rainy season being over, I have resumed my visits to this extreme end of the jurisdiction. Taking passage on an English steamer, I left Monrovia November 8th, and arrived at Cape Mount early the following morning. On reaching the summit of the hill covered by the station, the changed and cheering aspect of things with reference to the buildings was at once apparent. The old dilapidated wooden house in which the boys lived and were taught, and in which Divine service was held, had disappeared, and a fine stone structure, known as the Langford Memorial Hall, had taken its place. Best of all, there stands in the midst of the five dwelling houses the

new Irving Memorial Church, also built of stone. It is a fine building and, in some respects, has no equal in the Republic. It is not, however, completed. Sashes for the windows, all inside furnishings and painting remain to be added. For this we have no funds. But we can now say that we have a church edifice at that station, and thank God for it; and we have also faith to believe that all the needs will be supplied. The next building to be put up is one much needed for the girls, and the great heaps of stones, already on the spot, give promise that it will not be long before we shall see the consummation of this other cherished object. I took the builder up with me to make arrangements for it.

The Workers

All the teachers were at their posts except Miss Woodruff, who is in the United States,* and Miss Cietta Williams, who had gone to Sierra Leone for medical treatment. She returned in good health two days after my arrival. Of the Foreign ladies present, Miss Higgins, whose health had been very poor during the rains, was then the strongest. Though looking frail, she manages to do more than her share of work. Miss Radcliffe and Miss Good were both sick and sometimes confined to bed. It was decided that the former should be allowed to return to her home in England to recruit, and to have a doctor from the next steamer calling at the Cape to visit and prescribe for the latter. The other workers—Miss Grante and Mr. Massaquoi—were both in good health and working assiduously. Mr. Amos Bei Freeman, a former pupil, had been temporarily employed to assist in teaching in the boys' department, owing to the pressure of the work; and I deem it advisable, with the consent of the Board, to make the appointment a permanent one.

The School Work

The closing exercises of the schools for the term were held November 10th, having been delayed a day in order that I might be present. It was an occasion of great interest. One hundred and forty girls and boys (there are 166 on the roll), with their teachers, assembled in the large school-room of the Langford Memorial Hall. A number of ladies and gentlemen from the settlement below the mission hill were also present. The exercises consisted of declamations, dialogues, and singing. Among the songs was the Liberian national anthem in the Vey tongue. The speeches made gave additional weight to the opinion, long ago formed by those who have frequently witnessed such exercises, that for retentive memory and oratorical powers the African is not behind any other people. A real prodigy of memory was presented in the case of a little boy of about five

years who was taken into the school from heathenism last year. Having heard the school roll of more than a hundred names called daily, for a fortnight, he was able to go over the whole of it in order from memory—English as well as native names. On this occasion he stood before the audience and, without any hesitation or apparent embarrassment, called the roll, while each boy answered to his name. The result of the written examination, which had been previously held, was reported by Mr. Massaquoi. It was a most creditable showing. When it is remembered that there was considerable interruption in the school work during the term, the children having been required to carry sand and water for the buildings, both teachers and pupils are to be congratulated on the progress made. Several of the gentlemen present made encouraging addresses, and the Bishop closed the exercises. Then followed a military drill on the spacious and greatly improved grounds near the hall. A military officer from the town being present, he was requested to drill the boys, and the latter went through the manoeuvres with considerable accuracy.

The First Service in the New Church

Sunday, November 12th, was a day long to be remembered at Cape Mount. It was the first time since the work began there that services were held in a regular church edifice. Although incomplete, as shown above, we could not think of crowding together in the school-room again for worship when the large edifice, built for the purpose, seemed so inviting. Temporary arrangements were therefore made for the purpose on Saturday; and when, on Sunday, it was announced: "The Lord is in His holy temple," we felt indeed that we were in the right place to utter those words.

Thirty Baptisms

The next thing that made the occasion memorable was the large number to whom the Sacrament of Baptism was administered. There were no less than thirty children and adults from heathenism. Among them was an entire family

* Miss Woodruff sailed for her station December 16th, 1899.

—father, mother and child. These adults have been brought into the Church as a result of the evangelistic work at the Grassfield. There was another important man who applied for the Sacrament also, and in whom the teachers were interested, but it was ascertained that he had three wives, and we still hold to our convictions that polygamists should not be admitted into the Church.

The number present at service that morning was 263, including school-folk and other members, the converts from heathenism and visitors from the town; and the edifice could have held half as many more. We were also blessed with two clergymen in the chancel, an unusual sight at that station. The Rev. J. T. Gibson, from Caldwell, was present and assisted me in the services. After preaching from the Gospel for the day, I celebrated the Holy Communion. Service was again held in the afternoon, when I said Evening Prayer, and the Rev. Mr. Gibson preached.

What Is Needed

Could the friends of this mission whom God has blessed with the means have been present at these first services held in the new edifice, I am sure they would

not hesitate to contribute the needed funds to complete it and thus enable us to formally set it apart for the worship of God. The total amount needed for this purpose is \$2,200. If desired, special memorial gifts may be sent. We need a pulpit, lectern, altar, a set of six chairs, a carpet for the chancel, and east-window sashes. The pews, other sashes, etc., will be made here if the money is furnished. We used for the first time on the above occasion a set of Bible, Prayer Books and Hymnals which were presented by Miss Emma L. Russell as a memorial of her mother. Such gifts are always highly appreciated.

I did not conduct service at the Grassfield this time. The usual visits were necessarily suspended on account of the small-pox epidemic, which exists among some of the natives. A case broke out in the civilized community while I was at the station. All necessary precaution is taken to prevent its reaching the station, where there are so many children together. May God deliver them from such a calamity!

Monday, the 13th, was spent in completing the arrangements for the new building to be erected and attending to various matters; and on the following day I returned to Monrovia.

Mexico

Bishop Johnston's Visit

BY THE REV. HENRY FORRESTER

THE Bishop of Western Texas has placed this Church under obligations to him, by coming to ordain some men for it. December 6th he advanced Deacons Genaro Melendez and Luis Y. Caballero to the Priesthood and admitted Daniel J. Gomez to the Diaconate. The ordinations took place in the chapel of the Hooker School. The men ordained have been well proved and will do good service.

Advantage was taken of the Bishop's presence in Mexico to have some confirmations. Three of the girls of the School

were confirmed, and four persons of the congregation of Christ Church in the city. On Sunday, the 10th, the Bishop preached in this church in the morning.

On Tuesday, the 12th, quite a party took train for Toluca, the capital of the state of Mexico. Mr. Carrion, whose name is well-known to our friends in the United States, and his face to some of them, has lately begun a new work in that city and its vicinity, and the Bishop was asked to receive a number of new converts. For two years we had waited to get a house where services could be

held, and about six months ago we succeeded. We were now to receive in it the first fruits of the work done in the city and in a village five miles distant.

In order to make the service duly impressive, Mr. Carrion's daughter, Enriqueta, who has just terminated her course in the Hooker School, was taken up to be organist, and four of the other girls, whose homes are in the city, went with her to be the choir. The service was held Wednesday at 10:30 A.M., and consisted of Confirmation and the Holy Communion. The room is entirely too small, but such as it is it was handsomely decorated with flowers for the occasion, and the beautiful Communion service of the Mexican Church was rendered in it for the first time, and most impressively. The congregation was not large, but it was very much in earnest. Seventeen persons, seven of them men, were confirmed. A mother, with three grown daughters and a young son, had walked five miles in order not to miss the service, not having been able to take the train.

In the afternoon a lady who had just recovered from pneumonia, and so was unable to attend the service, was received in private. She had been deeply grieved at her inability to go out, and had not dreamed that she could be received at home.

An excellent beginning has been made at Toluca, and the prospect is encouraging; but we greatly need a house of our own, which we can use as we please and out of which we cannot be turned. Within six months our lease on the property we now occupy will expire, and there are already indications that we shall not be able to renew the contract. Three thousand dollars, gold, would buy us a house suitable for all our purposes at present.

Thursday morning we took carriages for San Francisco Xonacatlan, ten miles distant, reaching there in time for service at eleven o'clock. This is an Indian village, in which our work was begun about a year ago, one of the residents having become interested in the Church through attendance at one of our stations, four miles distant. We were met by Deacon Camara and some of our people on horse-

back as we approached the village, and on arriving found a congregation waiting for us. The chapel is a poor little room—an Indian hut—but it was clean.

The services were the same as in Toluca, except that a baptism was added. Twenty-eight persons were received, of whom only five were women. Two of these knelt to receive the Imposition of Hands, having their babies strapped on their backs. Eleven had come from other villages, anxious to avail themselves of this opportunity, and the devotion manifested by these people was most touching. Two or three promised to be missionaries in their own and neighboring villages.

After the return to Toluca in the afternoon, the Bishop took train for his home in Texas, deeply impressed by what he had seen, and carrying with him the affectionate good-will of those whom he had so generously served.

An interesting service was held about a week later at Humini, one of our stations near the line of the Mexican Central railway—Toluca is on the Mexican National—and about ninety miles north of the city. This is one of the largest congregations we have, as well as one of the very poorest. During this year it has built a very creditable little stone chapel. It is thirty feet long by fifteen wide inside, and the walls are sixteen and one-half feet high. The roof is of tiles and the floor of earth! The total cost has been about \$370, of which the people themselves have contributed some \$200. When it is considered that most of these people get eighteen cents for a day's work, what they have done may be better understood. Many of them contributed their labor, having nothing else to give. They owe \$50 on the building, which they hope to pay off during the coming year.

Here, as in Toluca, the girls of the Hooker School did good service. Several of them reside in this region and as they were at home on vacation they were utilized. One of them rode ten miles on horseback to be organist—there is about as small an organ here as one ever sees—and another rode half the distance to lead the singing. The chapel had only one chair in it, and that was required for the

organist. There were three or four benches, without backs, and those were occupied by women almost exclusively. Some of these sat on the floor, and the men stood. The room was packed full, and there were some fifty persons outside, about 125 in all. Two infants were baptized and the Holy Communion was administered.

Everything indicates that the Mexican Church is entering on a new era of development and progress, which will gratify its many faithful friends and helpers in the American Church, and will at the same time be the best reward they can receive for the steadfastness they have manifested in the dark and trying hours of the past. Let them be faithful somewhat longer, and they surely will be privileged to rejoice in the results of their good works in behalf of their struggling brethren in Mexico.

Church's occupation will be a permanent fact that no one may question. When Bishop Kinsolving last wrote he had been unable to complete his visitations because of the illness of the Rev. Mr. Morris, which made it necessary for him to assume the latter's pastoral duties at Porto Alegre. In his partial visitation he had, however, confirmed one hundred and twenty-three persons. Some people seem to think that because the work in Brazil has been so successful there is less need to give generously to its support. This is a great mistake. In order to make the most of past progress, a vigorous campaign is necessary in the present and future. The staff of workers must be increased and the equipment of the stations must be improved. With proper support from the Church at home, the work in Brazil will become a great national influence for the uplifting of the people and the salvation of many souls.

Progress in Brazil

TEN years ago the work of our Church in Brazil began as an experiment. It is to-day an established fact. Few realize what has been accomplished by our missionaries. Brazil now has a Bishop, seven Presbyters, a Deacon, a deaconess, and several lay-readers and women workers. The Prayer Book has been translated into Portuguese, the national tongue; the growing list of communicants now numbers seven hundred. Their offerings for the support of the services show that they desire to maintain a self-respecting independence. Taken as a whole, the result of ten years' work in Brazil will compare favorably with the result of a similar period of work in any jurisdiction at home or in the Foreign field. A promising future is assured if the work may rely upon adequate support from the Church at home.

The corner-stone of an attractive church has just been laid in Rio Grande do Sul, and the funds are in hand for its completion. The building of churches will soon be undertaken in Pelotas and Porto Alegre. When these three churches are built and consecrated, the

The Present Need in Cuba

THE experience of the workers of the American Church Missionary Society in Cuba during the last few months has proved that there is very decided need for their ministrations. Everywhere they have found a cordial welcome. In the smaller towns their work has been comparatively easy, because of the slight expense at which it may be maintained. In Havana, while much good has been accomplished, the Church has not secured the place it deserves. This is chiefly due to an inadequate supply of men and funds. A worthy church building is an absolute necessity if the Church is to exert her proper influence in Havana, and through Havana throughout Cuba. The missionary, the Rev. W. H. McGee, has been living in a room adjoining that in which services have been held. He is just recovering from a serious attack of yellow fever. Naturally the shadow of the disease hangs over the place and has necessitated the abandoning of the room. It

has been necessary to destroy all Prayer Books, Hymnals and other equipment. At present services are being held, through the kindness of the United States General-in-command, in a store-house of the Commissary Department. In spite of the efforts that have been made to render it comfortable and churchly in appearance, no room of this character can represent the Church to the people. The very meanness of the room gives them a low idea of the Church. In order to secure adequate

results, a church building is necessary, which will persuade the people, by its attractiveness and by its size and dignity, of the true character and position of our Church. The American Church Missionary Society is endeavoring to secure the money needed for this purpose. Its effort has the endorsement of the Board of Managers. Bishop Whitaker sailed from New York, January 13th, for a visitation in Cuba. At one station forty candidates for Confirmation are awaiting him.

Announcements

Concerning the Workers

Africa

AT the meeting of the Board of Managers, on January 9th, Bishop Ferguson's appointment of Mr. Amos Bei Freeman as an under teacher at St. John's Station, Cape Mount, was approved.

Japan

THE Rev. J. L. Patton and family, returning to Japan after leave of absence, left Richmond, Va., January 2d, expecting, after visits to friends *en route*, to sail from San Francisco by the steamer "China," on the 24th.

THE Rev. Professor George Wallace, after tarrying over one steamer at Honolulu, arrived safely at Yokohama on December 16th. He expresses his pleasure with the outlook for useful work and the healthful atmosphere of Christian fellowship and love.

THE missionaries whose arrivals were announced in the December number have been assigned to their stations. Mr. and Mrs. Ambler and Mr. Chapman go to Osaka, where they will remain for the present; Miss Wall is to be associated with Miss Babcock at Aomori, and the Rev. Messrs. Cooke, Welbourn and Tucker, and Miss Neely, are to remain in

Tokyo for the winter, where they will have an exceptional opportunity for studying the language.

China

DR. EDMUND L. WOODWARD, Medical Missionary, reached his station, at Hankow, December 1st.

MISS MAUD CARTWRIGHT has joined her brother and sister, Mr. and Mrs. F. C. Cooper, and is now living with them on the St. John's College compound, Shanghai.

MISS ELIZA L. MCCOOK, who sailed from Vancouver by the steamer "Empress of Japan," on November 10th, 1899, arrived at Shanghai on the 29th of that month, and left for her station at Hankow December 2d.

THE Rev. S. Harrington Littell was ordained to the Priesthood by Bishop Graves in the Church of the Nativity, Wuchang, November 30th, 1899. The entire service was in the native tongue. The sermon was preached by the Rev. Sidney C. Partridge, Bishop-elect of Kyoto.

A UNIQUE event in the history of the China Mission was the recent opening of two new churches in the same district in one week—St. Peter's, Sinza, and Grace Church, Shanghai.

The Meeting of the Board of Managers

January 9th, 1900

THE Board of Managers met at the Church Missions House, Tuesday, January 9th. The following elected members were present: The Bishops of Albany (Vice-President, in the chair), Long Island, Pennsylvania, New Hampshire, Kentucky, New Jersey, Nebraska, Tennessee, Washington, and Connecticut, and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Smith, Shipman, Huntington, Applegate, Brown, Greer, Vibbert, Anstice, Christian, Alsop and Perry; and Messrs. Low, King, Mills, Chauncey, Brown, Thomas, Goodwin and Mansfield. The Bishops of Spokane and Boisé, *ex-officio* members, were also present. The Rev. Dr. Henry W. Nelson, recently elected, appeared and took his seat. A declination of his election to membership in the Board was received from Mr. Moses Taylor Pyne.

The acceptance of the Rev. Robert B. Kimber of his election to be Local Secretary was read. He entered upon duty the following day.

The Rev. Herman L. Duhring, D.D., was appointed, as in previous years, agent of the Sunday-school Auxiliary, to visit Sunday-schools and congregations to speak upon the Lenten Offering.

The Treasurer submitted his report, from which it appeared that the *contributions* to the 1st of January were about the same, while (aside from legacies) the general receipts of the Society were \$15,345 in excess of those to the corresponding date last year. The Treasurer stated that he had received that morning from a communicant of the Diocese of Pennsylvania, who especially desired that his name should not be mentioned, the sum of \$5,000 to be used for the purpose of aiding the missionaries of the Church in its Foreign fields in properly educating their children, in addition to any other allowance for the purpose, and that this donor expressed the hope that his contribution might be the means of inducing

other offerings for a like purpose. By resolution the Treasurer was instructed to receive this gift, and hold it for the purpose indicated, with the thanks of the Board. He also said that while sitting in the office, just before the Board met, he had received a contribution of \$5,000 for Foreign Missions from a gentleman, who declined to give his name, but stated that the offering was "In Memory of J. W. Gregory."

The Board was informed that Bishop Ridley, of Caledonia, the Rev. C. T. Wilson, who was one of the original party for Uganda in 1876, and Mr. Eugene Stock, the Editorial Secretary, will come to the "Ecumenical Conference on Foreign Missions" as delegates of the Church Missionary Society, while Canon Edmunds of Exeter, will come as a representative of the British and Foreign Bible Society, and Mr. G. A. King, a member of the "C. M. S." Committee, will represent the Religious Tract Society. The General Secretary was requested to put himself into communication with Mr. Stock, and suggest that he and the other representatives of the Church Missionary Society should take part with us in the Conference.

The Rev. Henry Forrester was reappointed to the duty of counselling and guiding the work of the Church in Mexico.

Annual appropriations, requested by six Bishops having Domestic Missionary work under their care, were made, and their appointments of missionaries approved.

Mr. Alexander Brunner was appointed, upon the nomination of the Bishop of Quincy, for missionary work among the Swedes.

An appropriation was made at the annual rate of \$1,400 to carry on the work among the Indians on the Fort Hall Indian reservation in the Missionary District of Boisé.

An additional appropriation of \$600 for

the current fiscal year was made from a special fund to enable the Bishop of Spokane to employ two more missionaries in northern Idaho.

Under the provision of the Woman's Auxiliary United Offering of 1898, on the nomination of the Bishop of Lexington, Miss Lillie B. Mahan was appointed for three years as missionary worker in the mountain towns of Beattyville and Proctor, Ky., and provision was made for Miss Laura R. Calloway, of the same diocese, to take six months' training in the Philadelphia Deaconess House.

An additional appropriation of \$400 was made to the Bishop of Cape Palmas to enable him to meet outstanding bills for the new Irving Memorial Church. One thousand two hundred dollars are still needed to complete the edifice.

Mr. T. M. MacKnight, of the Canary islands, extended through the Board an invitation to members of the African Mission in need of rest to visit him for a fortnight; he is willing to make favorable arrangements for their continued stay, if necessary.

The Secretary of the American Church Missionary Society reported the pressing need of the work in Cuba. The Rev. W. H. McGee, missionary in Havana, has been ill with yellow fever. His living room is connected with the chapel where services have been held. This renders the latter valueless. If the work is to be carried on successfully, a church is an absolute necessity. An adequately-equipped church in Havana will be the key to the whole of Cuba. Such a church will cost about \$60,000. The Baptists are equipped with a \$65,000 church, and now have 500 communicants. Accompanying the report was a letter from General Ludlow, Military Governor of Havana, emphasizing the need of a suitable church building. The Board adopted the following resolution:

Resolved: That this board, recognizing the importance of the matter, endorses the appeal of the Secretary of the American Church Missionary Society and refers it to the Special Committee on issuing an appeal to the Church with regard to the new possessions, already constituted.

The sub-committee on the appeal on behalf of work in the new possessions

submitted to the Board the appeal it had prepared.

At his own request, the Hon. John A. King was relieved from duty as a delegate to the "Ecumenical Conference on Foreign Missions." Mr. Alfred Mills was appointed in his place.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant, and certified them to be correct.

The By-Law referring to the duties of the Corresponding Secretary was amended so as to read as follows:

The Corresponding Secretary shall assist the General Secretary in his work, shall have charge of the correspondence of the Board, under his direction, and shall edit such publications as the Society may authorize, with such assistance as the Board may, from time to time, determine to be necessary, and also fulfil the duties of the Associate Secretary in case of his absence. He shall present the cause of Missions as he may be directed to do by the Board of Managers or the General Secretary, with a view of awakening interest in the missionary work of the Church.

The Board adjourned to meet February 13th.

Meeting of the Commission for Work among the Colored People

A REGULAR meeting of the Commission was held in Washington, D. C., January 11th, 1900. Present: The Bishops of Ohio, North Carolina, Georgia and Washington; the Rev. Drs. McKim, Tucker and Mackay-Smith; the Rev. H. B. Delany, Judge Davis and Mr. Wilkes.

In the absence of the elected chairman, the Bishop of Ohio was called to the chair.

Among the decisions reached by the meeting were the following:

1. That the Commission should make additional appropriations to an amount not exceeding \$2,000.

2. That additional amounts of \$1,000 and \$250 should be appropriated to the Dioceses of South Carolina and Georgia,

respectively, for the year beginning September 1st, 1899.

3. That the appropriation for St. Augustine's School, Raleigh, should be at the annual rate of \$3,200, and that the item "special education" should be omitted.

4. That, in the judgment of the Commission, the average appropriations from its funds for missionaries should not exceed the sum of \$500 per annum.

5. That a special appropriation of \$250 should be made to St. Paul's School, Lawrenceville, Va., for the year beginning September 1st.

6. That the appointment of a field secretary should be referred to the executive committee, with power.

The total appropriations of the Commission for the fiscal year, September, 1899, to September, 1900, are \$61,320.

News and Notes Of the Month

THE Bishop of Minnesota expects shortly to visit Puerto Rico.

A JOINT Children's service for the Sunday-school children of Fall River was held in the Church of the Ascension January 14th. The large church was well filled, the service was hearty and inspiring.

DECEMBER 17th, 1899, the first service of our Church was held in the town of Arroyo, Puerto Rico. There are a few Churchpeople resident in the town who gathered in a private house for the service.

THE Editor will welcome news of missionary happenings and suggestions concerning missionary methods for this department. Address Editor SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

THE Rev. Gerald Card, missionary in charge of the work in Boone county, West Virginia, and adjacent parts, requests that in future all gifts, whether of clothing or books, intended for this work, be addressed to him, at Charleston, W. Va.

THE Publication Department is prepared to supply the usual Church Calendar, giving a table of daily Lessons, and information concerning the work of the Domestic and Foreign Missionary Society, and missions in general, to all who will send a two-cent stamp to pay postage. Address the Corresponding Secretary, 281 Fourth Avenue, New York.

DECEMBER 14th the Bishop of New York was in Manila, and attended a social meeting of soldiers held at the house

of the Brotherhood of St. Andrew. The Bishop made an address to the men, reminding them of the solicitude of the home people for their welfare, and the eagerness with which the papers are scanned for every item of news regarding the Philippines. This home interest, he said, is a bond of union among men at the front, and emphasizes the fact of their common brotherhood.

PHOTOGRAPHS of the courts of the Missionary Loan Exhibit held last Advent at the Church of the Heavenly Rest, New York, may be procured from the Secretary of the Woman's Auxiliary, at the Church Missions House. These photographs represent the exhibits from the Missionary District of Asheville, the Indians, the Negroes, China, Japan, Cuba, Mexico, Brazil and Assyria, the work of the Junior Auxiliary, the United Offering, and the model missionary box. Single photographs, fifty cents; the set of twelve, five dollars.

CIRCLE CITY, Alaska, has a new log church, built under the direction of Dr. James L. Watt, our missionary physician. It has cost \$1,100. Bishop Rowe, with the approval of the Board of Managers, asks Churchpeople to make good this amount. The church was an absolute necessity, and was built as economically as possible. The logs used had already done service in another building. It was purchased by the doctor, and torn down by him. The logs were prepared for their new use with the assistance of Mrs. Watt and some of the Indian Christians. Gifts for this purpose should be

sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

DURING January three instances of native violence to missions were reported to Missionary Boards in the United States. From Presbyterian missionaries at Luebo, Congo Free State, Africa, came accounts of the burning of fourteen villages and the killing of ninety native Christians by a hostile tribe. The whole district was swept over and not a village left standing. People were driven into the bush, many thousands deprived of shelter in the midst of the rainy season. Missionaries in China, of the English Church Missionary Society and of the American Board, were objects of an uprising on the part of a lawless element known as the "Boxers." They attacked the missionaries and native Christians, looted their houses and otherwise maltreated them.

ONE of the most hopeful signs of the present missionary situation is the increasing desire for exact information concerning missionary life, methods and needs. About a year and a half ago Miss Huntington and Mrs. Barbour, of the Diocese of Connecticut, prepared a pamphlet on our China Mission for the use of study classes. A second edition has been called for and is now ready for distribution. The Board of Managers is indebted to Miss Huntington and Mrs. Barbour for their voluntary service, and to the Rev. Mr. Ingle, of Hankow, and the Rev. Dr. Barbour, both of whom have rendered valuable assistance in revising the pamphlet. It is fully illustrated with reproductions of characteristic mission buildings, groups of native Christians, etc. It may be obtained by addressing the Corresponding Secretary, 281 Fourth Avenue. The cost is twenty cents per copy. It is suggested that those who desire to obtain a comprehensive idea of China as a field for missionary effort should use the Rev. H. P. Beach's "Dawn on the Hills of Tang" in connection with this pamphlet. Mr. Beach's book can be obtained from the Student Volunteer Movement, 3 West 29th Street, New York, at a cost of thirty-five cents for the paper and fifty cents for the cloth edition.

To Be Read in the Sunday Schools

THE President of the American Sunday-school Institute has addressed the following letter to the Sunday-school children of the Church:

My dear Children:

The American Sunday-school Institute comes to you again this year with its appeal for missions. With thankfulness we recall your generous contributions in the past, by which the work of the Church in our wide-reaching mission fields has been greatly advanced. The responsibilities are greater than ever before. From islands of the sea, where now floats our flag, new opportunities have opened, and it is the duty of the Church to carry to these peoples a pure Gospel.

Your help is needed. By your gifts you will stimulate the men and women of the Church to contribute the more generously. Let us inaugurate now the new century with a true "Children's Crusade" for the possession of the world for Christ, as a preparation for the work of the new century upon which we are soon to enter.

Again our watchword is \$100,000 from the Sunday-schools for missions.

Let the response come from every Sunday-school, and this glorious end will be reached. "Fling out the banner," and be ye the standard bearers in this war against "sin, Satan, and death."

Truly and fraternally yours,

MAHLON N. GILBERT,

Bishop-Coadjutor of Minnesota and President of the American Sunday-school Institute.

The Detroit Method

SUNDAY and Monday, January 7th and 8th, the Rev. J. Addison Ingle, of St. Paul's Church, Hankow, China, visited Detroit, and had the opportunity of speaking to the Churchpeople six times during the two days. The visit had been carefully prepared for under the intelligent direction of the Rev. Everett P. Smith, of St. Paul's parish. Mr. Ingle, commenting upon this, says:

"My visit to Detroit has been an unusually satisfactory one. I feel that all the time was used to the best advantage. The ground had been carefully prepared, and the interest of the Churchpeople had been aroused to an unusual degree. So far as the weather was concerned, it was were at a slight disadvantage; it was

rainy and rather raw. But in spite of that all the arrangements were carried through without a hitch. There were three appointments for each day of my visits. The first on Sunday was at St. Paul's, in the morning, the second at Trinity Church, in the afternoon, and the third at Christ Church, in the evening. Not only had notice been given from the pulpit in each of these places, but carefully prepared handbills had been circulated, setting forth in a very simple and attractive way the claims of the China Mission and the interest it was likely to have for various classes of persons. This notice was signed by the president of the Woman's Auxiliary, the president of the Junior Auxiliary, the president of the Girls' Friendly Society, the president of the Local Assembly of the Brotherhood of St. Andrew, and the president of the Junior Department Local Assembly of the Brotherhood. In this way all classes of Church workers and those likely to be interested in mission matters were reached with what was practically an individual appeal put forth by the head of the organization with which they were connected. More than that, at each of the services the speaker was introduced in the most cordial words and in the happiest strain by the rector. This of itself went a long way to make him feel at his ease and in securing for him a friendly hearing from the congregation. In addition to this, the services were all plentifully advertised in the local papers, and a reporter was present at a number of the meetings and 'wrote them up' very fully.

"On Monday an afternoon service was held by the Woman's Auxiliary, at which an address was made especially on the woman's work in Hankow. The interest in this branch of the work is very strong, as Detroit hopes during this year to send one of its best known daughters to aid in it. At 4:15 there was a lantern exhibition for children, in St. John's parish house, and the building was well filled. But the greatest success was secured by the lantern lecture at the Art Museum in the evening. It was supposed that the Art Museum Hall would be more than large enough for the purpose. Before the hour had arrived, however, it was crowded.

Additional chairs were brought in, in fact, all that could be had in the building, and after that people packed the side aisles. As the papers remarked next day, 'The unusual sight was presented of a missionary meeting at which even standing-room was at a premium.' The audience was thoroughly enthusiastic. Of the greatest assistance in these illustrated lectures was the skilful management of the lantern by the Stereopticon Club of Christ Church. These gentlemen lend their aid in all such cases as this, and by their skill materially lighten the labors of the lecturer."

Missionary Sunday in New York

AT the present time there is nothing that fills the attention of educators with so much interest as the development of the child mind. The progress of this thought since the time of Froebel shows in the almost universal adoption of his ideas, because of the soundness of his principles, and the direct results shown by their application.

The increased interest in the religious training of children ought to keep step with this secular training. When missionary training is combined with the other two, then every natural instinct of the child will have been fostered. The development of the missionary spirit in children is at last being recognized as the potent factor on which depends the future extension of the missions of the Church.

A great movement in this direction is the annual missionary service for children on the Second Sunday after the Epiphany. This day is observed in many parts of the country, and is constantly awakening interest in new places. In New York city this service was held in twenty churches on January 14th, with the co-operation of the rectors, and under the management of the Junior Department of the Woman's Auxiliary, whose members originated the idea in the united service held in New York city in January, 1898. Every parish in the diocese is asked to have its own service at the same time, and many such services were held.

At the twenty united services, the Sunday-schools of the neighboring parishes attended.

The list of churches and speakers was as follows:

The Cathedral Crypt, Bishop Gailor and Archdeacon Tiffany.

Church of the Intercession, the Rev. E. Atherton Lyon.

St. Michael's, Archdeacon Spurr.

All Angels', Bishop Talbot.

Holy Trinity, Harlem, the Rev. Dr. Littell.

St. James's, the Rev. Thomas C. Wetmore.

Beloved Disciple, the Rev. Frank Heartfield.

Zion and St. Timothy, the Rev. Dr. Lloyd.

Heavenly Rest, the Rev. Dr. Powers and the Rev. A. B. Hunter.

Incarnation, Archdeacon Appleby.

Holy Apostles, the Rev. Dr. McIlvaine.

St. George's, Bishop Funsten and the Rev. R. L. Paddock.

St. Mark's, the Rev. Dr. Bunn.

Ascension, Mr. John W. Wood.

Pro-Cathedral, the Rev. Dr. Swentzel.

Trinity, Bishop Wells.

St. Paul's, Washington Avenue, Mrs. Thomas C. Wetmore and Mr. Silas C. McBee.

St. John's, Yonkers, the Rev. Mr. Wright.

Trinity, Mount Vernon, the Rev. Joshua Kimber.

Ascension, West New Brighton, the Rev. J. M. Neifert and Mr. Paul Shimon.

It is difficult to tell what the attendance was at these twenty centres, but 16,500 leaflets were distributed among them. This order of service, with familiar missionary hymns, was approved by Archdeacon Tiffany, in the absence of Bishop Potter, and issued by the Board of Missions, with a recommendation for its general use in other dioceses. A missionary catechism was specially prepared, and at the services where the recitors made use of it the hearty responses of the children showed that it had been thoroughly learned. At each service an offering was made for missions.

When the Board of Missions set apart this Sunday for general use for the children in October, 1898, the resolution included also the Monday following for the Sunday-school teachers. This year, for the first time in New York, such a service was held in Grace Church, New York city, on the evening of January 15th. In arranging this the Junior Department was assisted by the Sunday-school Commission of the diocese. The speakers and their topics were: Mr. John

W. Wood, "The Responsibility of Young Men in the Forward Movement of the Church"; Bishop Funsten, of Bois  , "The Missions of the Church in the New Communities of the Far West"; the Rev. Dr. Lloyd, "The Reason Why Children Should be Instructed in the Church and Her Missions." With these addresses, and the co-operation of the Rev. Dr. Huntington, the meeting was a marked success, and is another step in advance, for when the teachers are themselves interested in missions, the children quickly catch a thorough missionary spirit from them. It is hoped that next year a greater number of services and conferences may be held for the Sunday-school teachers, and that the ultimate result of the whole movement may bring about the study of missions as a recognized and necessary part of Sunday-school instruction. More intelligent prayer and more earnest work for missions will produce more liberal gifts for missions.

World-Wide Missions

AN "Ecumenical Conference on Foreign Missions" is to be held in New York, April 21st to May 1st. It will be the most notable missionary gathering of the present century. Fully 2,000 delegates and visitors are expected from a large number of American and European societies. Missionaries from every field will be present to tell of their work and to confer with one another upon the best methods for furthering it.

A preliminary meeting, to give the people of New York information concerning the significance of and plans for the conference, was held in the Assembly Hall of the Presbyterian Building, January 11th. President Low, of Columbia University, presided and conducted the meeting with tactful dignity. Addresses were made by the Rev. J. T. Gracey, D.D., Rochester, on the reasons for such a conference; by Mornay Williams, Esq., Charles M. Jesup, Esq., and the Rev. Arthur J. Brown, D.D., who outlined the plans of the various committees; by the Rev. John H. Barrows, D.D., who, as the result of visits to mission

lands, spoke of the need and opportunity for missionary service; and by the Rev. W. R. Huntington, D.D., who outlined the uniting and stimulating power of such a conference. Dr. Huntington frankly admitted that in one sense the term "ecumenical" was a misnomer, since two-thirds of the Christian world—the great Roman and Greek Communions—will be unrepresented. The conference will nevertheless be truly ecumenical in the sense that it will gather into its thought and sympathy the needs of the whole world. Therefore, the title "Ecumenical Conference" is an inspiration in that it brings out, as no other title possibly could, the magnitude of the task which the Christian Church proposes to itself. "Foreign Missions," said Dr. Huntington, "have only to be understood in order to be appreciated. The popular conception of them is narrow and provincial: To careless observers—and most observers are careless—the Christian Church seems to be only chipping away at the surface of its great task. They compare the statistics of missions with the statistics of commerce, or with the statistics of emigration, or it may be with the statistics of war, and from the disparity which they notice they draw the hasty inference that missionary activity, as compared with the activity manifested in these other fields, is a thing of small account. What they need is to have their eyes called off from the pettiness of the means at our disposal to the grandeur of the achievement at which we aim. The greatest of all victories have been those in which the odds were against the victors at the start, but when the inspiration of a splendid purpose sufficed to the carrying of the day. . . .

"In the work of pushing outward the frontier of the Kingdom of Light, there should be no let-up for a moment. There are no divisional lines which it were trespass to cross in that field which is the world. The Church must expand and expand and expand, until we reach a genuine as contrasted with a theoretical ecumenicity, a Holy Catholic Church centred not at Rome, as the Latins would have it, nor yet at Jerusalem, as the Zionists would have it, nor yet at Canterbury, with the Anglicans, nor yet

at Geneva, with the Puritans, but in the throne room of that strong Son of God, who sits with the globe in His right hand and on the globe a cross."

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of Bishops, clergy and other missionary workers, at present in the East, is published:

Alaska:	Mrs. J. W. Chapman, Middlebury, Vt. Mrs. J. L. Prevost, 395 Park Place, Brooklyn, N. Y. The Rev. W. M. Part- ridge, 18 Sunset Street, Roxbury, Boston, Mass.
Arkansas:	Bishop Brown, until Feb- ruary 26th, 281 Fourth Avenue, New York.
Asheville:	The Rev. and Mrs. T. C. Wetmore, until March 1st, 43 Lafayette Place, New York.
Duluth:	Archdeacon Appleby, 43 Lafayette Place, New York.
Minneapolis:	Bishop Gilbert, until February 15th, 281 Fourth Avenue, New York.
North Carolina:	The Rev. A. B. Hunter, until March 1st, 281 Fourth Avenue, New York.
Philippines:	Mr. J. H. Peyton, 281 Fourth Avenue, New York.
Salt Lake:	Miss S. J. Elliott, 204 East 16th Street, New York.
South Dakota:	Bishop Hare, 281 Fourth Avenue, New York.
China:	The Rev. J. Addison In- gle, Frederick, Mary- land.
Japan:	The Rev. A. D. Gring, 409 Howard Street, Syracuse, N. Y.

The Sanctuary of Missions

READERS OF THE SPIRIT OF MISSIONS will miss this month the clock set at the noonday hour which has served us hitherto as a call to prayer. Its absence does not indicate any forgetfulness on our part of the need of definite and unceasing devotion. It is our hope, on the contrary, to make this whole page a continuous and practical appeal for united prayer. Subjects for special intercession will be found here month by month. They will vary according to the special news and needs which each month will bring before us from the Mission Field. The title that we have chosen for the page will explain and justify itself. It is taken from a beautiful and helpful book by the Right Rev. Dr. Churton, Bishop of Nassau. It is hoped that it will serve as a constant appeal to our readers to agree to use the intercessions suggested and to take them, each one of us, into the Sanctuary of God, and offer them in earnest supplication there. We shall venture to add also some devotional thoughts based upon the teaching of one of the Sundays falling within the month, which may serve perhaps to direct and intensify our prayers.

Subjects for Intercession for February

For the Bishop-elect of Kyoto, to be consecrated in Kyoto, Japan, on St. Matthias's Day. Page 101.

For "The Ecumenical Conference on Foreign Missions," to be held in New York, April 21st to May 1st. Page 113.

For the new Secretaries of the Domestic and Foreign Missionary Society.

For the native Christians confirmed by Bishop Graves on his recent visitation. Page 94.

For the new St. Hilda's School, at Wuchang. Page 99.

For the Convention of the Church Students' Missionary Association to be held in Gambier, Ohio, February 22d to 25th. Page 76.

For the medical work in China and Japan under Dr. Woodward and Dr. Teusler. Pages 98, 100.

For the English Missions in South Africa, during this time of war.

Collects

O GOD, the Pastor and Ruler of Thy faithful servants, look down in mercy on Thy servants our Bishops [especially . . .]. Do Thou ever more guide,

defend, comfort, sanctify and save them and grant them by Thy grace so to advance in word and good example, that they may, with the flocks committed to them, attain to everlasting life; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, Who didst charge Thine Apostles that they should preach the Gospel to every nation, make us to show our gratitude for Thy benefits by earnestness in fulfilling Thy command. Prosper all missions both at home and abroad [especially . . .]. Give those who work in them all things needful for their work [especially . . .], and make them to be centres of spiritual life to the quickening of many souls and the glory of Thy Holy Name, Who with the Father and the Holy Ghost livest and reignest ever one God, world without end. *Amen.*

O LORD Jesus Christ, have mercy upon all who are in anxiety and distress [especially . . .]. Grant them, continually meditating upon Thy holy life of suffering, to realize in weakness the strength of Thine Incarnation; in pain, the triumph of Thy passion; in poverty the riches of Thy Godhead; in reproach the satisfaction of Thy sympathy; in loneliness the comfort of Thy Presence; in difficulty the efficacy of Thy intercession; in perplexity the guidance of Thy wisdom; and bring them at last to that glorious Kingdom which Thou hast purchased for all who take refuge in Thy mediation, Who livest and reignest, etc.

Missionary Lessons of Septuagesima Sunday

The Collect:—Humility for offences occasioned: for opportunities missed, prayers not offered, support not given: for stumbling-blocks to the spread of the Gospel caused by inconsistent lives of Christians at home and abroad.

The Epistle. I. Cor. ix., 24-27:—The need of earnestness of purpose and brave self-discipline for success in missionary effort.

The Gospel. St. Matthew xx., 1-16:—The Master's call to service and to purity of motive in serving. "Why stand ye . . . all the day idle . . . go ye also into the vineyard; and whatsoever is right I will give you."

THE WOMAN'S AUXILIARY

To the Board of Missions

The January Conference of General and Diocesan Officers

THE officers' conference for January was held in the room of the Woman's Auxiliary on Thursday the 18th, Miss Ferguson, of Connecticut, presiding. The following branches were represented: Asheville, by two officers (one Junior); Connecticut, three; Long Island, two; Maryland, three (two Junior); Minnesota, one; Newark, four (one Junior); New Jersey, one; New York, eight (one Junior); Pennsylvania, three; nine dioceses in all, by twenty-seven officers. Boisé was also represented by a visitor.

After the roll-call the order of business was suspended, and the Bishop of Boisé addressed the meeting. He spoke particularly of St. Margaret's School and its important bearing upon the spiritual as well as the intellectual and moral well-being of the young girls of the district. He told of the heavy disadvantage under which it labors, with an indebtedness of \$10,000, and asked the sympathy and prayers of the Auxiliary, that this necessity might be relieved.

The order of the meeting was then resumed, the Secretary reporting as follows: First, upon new missionary leaflets; among them a letter addressed to parish officers interested in the preparation of boxes, upon the kind of box generally required between Christmas and Easter; a leaflet upon the Juniors and the United Offering, dwelling upon the share of our Juniors in the triennial gift; and two leaflets, one upon "Illustrated Talks" and the other on "Stereopticon Slides," the latter giving a list of the slides in possession of the Society.

In this connection, a letter from the secretary of the Committee on Missionary Stereopticon Slides in the Diocese of

Michigan was read. After telling how the slides had just been lent for two meetings in Western Michigan, Miss Trowbridge continues:

"I am very glad to send them anywhere, not too far away, provided the dates do not clash. We recently duplicated twenty-seven for the Massachusetts juniors, at forty cents, the lowest price we could get them. With our slides we use small photographs which we have found very useful. The children of our Christ Church, branch (called Missionary Volunteers), pass them from hand to hand at the meetings; and at our February meeting, when guests are invited, the slides of their favorite pictures will be used, and each child will tell the audience about his special choice.

"We are looking forward to our next set of slides (China) eagerly. Our Alaskan enthusiast is writing letters already in preparation for the Alaskan set next fall.

"I did not mention our *souvenirs*. The Indian set (of seventy-five slides), as the others will have, has one special picture as souvenir, to be distributed at the close of each meeting. Ours is slide 70, 'Raw material'—six little children—and on the back of the print are the names which the Rev. A. B. Clark sent us. These, including the printing and a ring to hang them up by, are \$6 for the first thousand, \$3 for the next. We shall have to order another thousand in March, as we have had five meetings, and expect seven or eight more before Lent."

The Secretary's report continued with a reference to the large amount of missionary study going on this season throughout the Auxiliary, and of the special interest in African missions. She called attention to the leaflets from our different schools, and also to those of the Church Missions Publishing Company, entitled "Africa," "Our Missions in Liberia," "Uganda," "George Pilkington," "South Africa," "Madagascar," "Zanzibar and Likoma."

She also recommended the wider circulation of original papers prepared for parochial use.

Notice was given that the new illustrated edition of Mrs. Barbour's and Miss Huntington's book upon the American Church Mission in China will soon be issued, and also of the United Offering Calendar, published by All Saints' branch, Syracuse, N. Y. Miss E. A. Coon, secretary of the branch, 1524 South State street, Syracuse, writes that single copies are to be had at twenty-five cents; twenty-five copies to one order, twenty cents each, postpaid, on receipt of price. The entire proceeds from the sale are to go to the United Offering.

The officers were asked again to consider in their branches the desirability of publishing a general Woman's Auxiliary Calendar.

In making her report, the Honorary Secretary referred to the action taken by the Board of Managers at their December meeting, as given on page 7 of the January SPIRIT OF MISSIONS, in appointing fifty-seven clergymen, laymen and women as delegates from our Society to the General Conference on Foreign Missions, which is to be held in New York next April, and reported that she had sent a notification of appointment to the twenty women delegates. Of these, twelve have visited the Foreign missionary field for themselves, the others being representative of the Auxiliary as far as possible. The duty of the delegates was stated to be attendance upon the sessions of the Conference, the appointments from all missionary societies taking part in it being designed to furnish an audience to be depended upon, although all persons desirous of being present will be welcomed, so far as space permits.

Reference was also made to an article on the same page, 7, of the January SPIRIT OF MISSIONS, entitled "Third World's Missionary Conference," for a full account of what it is to be, and to the *Churchman* of January 20th for an article, "Preparing for the Ecumenical Conference," descriptive of the first preliminary public meeting.

Mrs. Twing reported that she had been asked to serve upon the Woman's World

Committee, and from that had been appointed to the sub-Committee on Education, and to the Missionary Exhibit Committee. She stated that she had attended six committee meetings, and had, at the request of the Educational Committee, secured the promise of a paper on "Primary Education," from the Woman's Department of the English Church Missionary Society, and had also, in connection with the other committee, the promise of valuable and experienced helpers for the week of the Exhibit. A small and informal preliminary meeting of those Churchwomen appointed as delegates by the Board of Managers, living in or near New York, had just been held, with much interest manifested, the letters of acceptance expressing also great interest and readiness to attend the Conference and to secure the attendance of others.

At the close of Mrs. Twing's report, by invitation of the officers, the Rev. E. P. Smith, of Detroit, described the methods used in preparing for and conducting the series of services and meetings held in that city, January 7th and 8th, on the occasion of a visit from the Rev. Mr. Ingle, of the China mission.

Reports from the branches being in order, Mrs. Wetmore, of Asheville, called attention to the Indian Reservation with a population of 1,500 Cherokees in that missionary district. Mrs. Brush told of the large attendance at an archdeaconry meeting in Westport, Conn., addressed by the Bishop of Boise, and the Rev. T. C. Wetmore, of Asheville; also of a prayer card lately printed for the use of the young communicants in the Connecticut branch, and a proposed leaflet for their use. Miss Snowden, of Maryland, reported missionary services held in eight of the Baltimore churches on Missionary Sunday. Mrs. Brunson, of Minnesota, told of an unusually interesting mid-winter meeting there, addressed by Bishop Francis, of Indiana, and by two ladies, one of whom had lately visited Hawaii, and the other Singapore. Miss Jay, of New York, described the special object of the Foreign Committee for the present season; \$3,500 for the mission in Africa, of which \$2,500 is to be used in sending three boys and three girls from Cape

Mount for three years to the English schools of higher grade in Freetown, and \$1,000 to complete the Irving Memorial Church, St. John's, Cape Mount. Miss Hall, vice-president of the Junior department, told of the sixteen joint services within the city and the four in its immediate neighborhood, on Missionary Sunday, and related the interesting and instructive experience described in the following letter from a country rector, addressed to the Corresponding Secretary of the New York Juniors:

"By Mrs. Mottet's letter my attention was called to the united services for Missions in time to make the necessary arrangements. Miss Emery kindly sent me a number of photographs illustrative of Foreign Missionary work, and three articles of wearing apparel, from China, Alaska and Africa respectively. Then from old copies of THE SPIRIT OF MISSIONS I took various pictures, some of which I mounted on a large card. All together there was quite a little missionary exhibit. For an address I described the adventures in China of my friend, Mr. Lund, now at Wuhu, and gave an account of the three great parts of missionary work, medicine, evangelization, schools, together with some account of Chinese religion, morals and superstition, and what Christianity can do to improve these.

"The attendance was small, for a fierce snowstorm was raging. There had been seventy-nine at the morning Sunday-school, but only fifty-four attended the missionary service at three o'clock. Of this number about forty-five were children. The interest and attention, however, were most satisfactory, and I am confident an abiding impression has been made. When Lent comes we shall be ready to put the mite boxes to good use.

"The offering was liberal, as things go here, very liberal. We collected four dollars and one cent, which I am forwarding to Miss Lawrence.

"The interest yesterday aroused is likely to take form in a woman's missionary society. I rejoice that we have been able to take part in this common service, and I feel that we have gained good for ourselves from it, and I trust we have a little helped the cause of missions."

Mrs. Neilson, of Pennsylvania, told of the largely attended and most interesting Epiphany meeting of the Pennsylvania branch, reported elsewhere in this number, and, the reports from dioceses being ended, the meeting was closed with the Doxology.

To Diocesan Officers

THE February conference of general and diocesan officers of the Woman's Auxiliary will be held in the Church Missions House on Thursday, the 15th, directly after noonday prayers in the Chapel.

The Holidays in Puerto Rico

MRS. PRATT writes from San Juan, Puerto Rico, January 6th, 1900:

"The greeting among Americans is usually, 'How long have you been here?' After seven months we feel as if we were beginning to understand life here, and to realize the conditions that exist. I cannot say we are satisfied with what we see and know; more patience, more time and more means are needed to fight for the faith, where so much ignorance and sin abound. We wonder that any good seed has lived; yet a faithful few are here, and have waited for the Church, and rejoice greatly that they can hear the services again.

"We have been to Ponce for a two weeks' stay. The little church, Holy Trinity, certainly has a unique history. You wonder that it has survived its discipline under the Spanish reign. They were not allowed to ring the bell, except at one time when Spain was under the liberal party; only a short time, however, then they were again forbidden. The little building was brought from England and set up, and though it stood the hurricane, it looks very well but needs much to improve it. I hope help may come from the North.

"Our ritual is needed; it appeals to the people more than denominational worship. We have been told by one party that they will have to adopt more of a ritual to get hold of these natives. Not long since, an English-speaking Colored man stopped at our gate with two ponies, asked for the 'Reverend,' and said he was sent to bring his priest to see a very sick Puerto Rican. The Roman

priest had refused to go (as they do in many cases unless well paid). After some talking we were all gratified to see our priest mount his pony and ride off. After riding a long distance into the bush, as they say, they came to a nice comfortable home. Mr. Pratt found the man dying; he prayed with the family, the Colored man proving himself a most excellent interpreter. The family asked Mr. Pratt to baptize the baby. We consider the home life of a priest and his family a most excellent example for these people; they watch our home with interest, as well as our example in observing the first day of the week. They are entirely blind to any sanctity of the day, and buy, sell, and work, as on any of the six other days. American laws have made some changes, but some Americans do as the natives do, and so our work for good moves slowly.

"We were allowed to hold Christmas service in the hall where we worship. We had a large attendance, and many made their Communions. We have had so many gifts for the altar. A member of Epiphany parish, Chicago, sent a large Bible, Prayer Book, and Hymnal, beautifully bound, with 'St. John's Church, San Juan, Puerto Rico' lettered outside. Also from Chicago came a large alms-basin and two plates. An altar cloth of linen, handsomely embroidered, was given a short time ago by friends here. An altar cross of brass was given Christmas Day by Colonel and Mrs. Hoff as a memorial.

"The natives have been taught to celebrate their gifts on Epiphany Day; they call it 'King's Day,' and have great doings. We had a set of waifs come to our door last evening, the eve of Epiphany, and play on their native instruments, six in all. Each played and sang, if you could call it such, on a different key; it sounded certainly very loud and unique. We donated a few *centavos* for their fee. A Spanish gentleman was calling at the time, so he told us of the custom. This year they seemed to be less hilarious, and he thinks it will not be long before they will become Americanized and give it up. The children pick bundles of grass, and put it out for the horses the night before.

"We are trying to find a building lot

for a new church. Complications are numerous, for our Government has not found out what really belongs to it, independent of the municipalities. Spain owned most of the island, and allowed the Roman Church the use of certain spots, but now Church and State are not to work on these lines, hence some changes are being made. There are nine hundred houses in San Juan, with a population of 32,000. Some places look like ant heaps, nothing more. I was calling one day in an upper story, which means you must pass through lower dark passage ways. I saw an old woman sitting in a dark doorway, with a box in front of her with a hand machine on it; the box was in the hallway. On inquiry, I found that she and four others were living in this closet, six feet by thirty-two inches. I cannot but leave all description of their life in such a hole to your imagination. We have distressing cases always coming up. The Woman's Aid of Puerto Rico are doing, doing continually."

St. Mary's, Dallas

THROUGH the kindness of a member of the Auxiliary, we were enabled to send Bishop Garrett at the time of the twenty-fifth anniversary of his consecration as Bishop, which was marked by the consecration of St. Matthew's Cathedral, Dallas, a copy of the Tissot Bible. Those who so long and faithfully have worked and given for St. Mary's School in Dallas will take pleasure in the mention made of it by the Bishop in acknowledging this gift. He writes on January 3d:

"The beautiful volumes came safely to-day, and will be of the greatest use to me and also to St. Mary's. The young eyes and hearts will be moved by the pictured story as never before.

"You doubtless have seen in the paper some account of the silver Jubilee services. Everything passed off most happily. The building of so fine a stone edifice as St. Matthew's Cathedral and the presentation of it for consecration as the centre of the spiritual work of the new diocese have marked an era in this region, which will not soon be forgotten. I regret that

Dr. Twing and Bishop Clarkson did not live to see it; but I feel that somewhere in the unseen universe they have knowledge of what has been done, and rejoice with us.

"St. Mary's College is doing a very noble work for the young women of this state. There is a superior faculty of highly cultivated ladies who are training many really lovely young women in refined manners, superior scholarship and spiritual insight. Already some of our pupils have become heads of young families, which are a credit to their neighborhood; others have become self-supporting, and are trying to secure similar advantages for their younger sisters; while yet others are valuable missionaries in their respective towns."

Christmas in South Dakota

"WE received several boxes from Massachusetts in ample time for our festivals," writes the Rev. Edward Ashley, of the Cheyenne River Mission. "These gifts I divided up among all the stations as far as possible, reserving some for St. John's festival. When I set up the cedar tree on which to hang the presents, I very much feared that these would be scarce. I was cheered, however, by the Indians bringing some gifts, and hanging them on for their children and friends. I had announced that the tree would be free for any persons to put presents on, and, besides the Indians, the white people all brought something, and at the exercises they all attended; so, with the Indians and whites, old and young, we had a very full house, and all had a joyous celebration. I took advantage of the large attendance, and spoke to all of one lesson Christmas teaches us—the unselfishness of God in giving us His Son, thereby teaching us to be unselfish, too.

"Reports from the out-stations show that the people enjoyed themselves and had a happy time. From one station, St. Andrew's, the Deacon in telling me of their Christmas, told us of an incident which may be of interest. During the last few months there were several families who had lost by death children of

whom they thought a great deal. The women wear their hair uncombed and dishevelled and hanging about their faces, as a sign of mourning, and just before the festival the Woman's Auxiliary held a meeting, to which they invited these mourners, to speak words of comfort to them, and as a token of their sincerity provided something for them to eat. The president did the talking, and during her remarks said: 'The season of Christmas is near. We know you have had great sorrow, and we are told to weep with those who mourn, but we wish you to join with us in the glad time of Christ's birth, and so we invited you here to show our sympathy; and now we wish you to lay aside these outward signs of mourning, and the women I will name will take the sorrowing ones, comb and plait their hair, and get them ready, so that we may all together as one person be glad and rejoice.' The Deacon told me that they were much affected, and all felt the appropriateness of it, with the result that many were strengthened by this act, realized the teaching of Christ, and felt happier in their Christmas joy.

"I am very grateful for all the help kind friends have extended to me in helping the people to have a glad time at the Christmas festivals."

A Japanese Branch

MISS Williamson writes from Wakayama, Kishu, Japan, December 26th, 1899:

"I must tell you something about my new station, Wakayama. It is a manufacturing and agricultural district, with a population of 60,000. The people are not rich, so we cannot hope for much self-support for a while at least. Canton flannel is extensively made. Fishing and the pickling of fish are also very extensively carried on. This is an orange, lemon and pumelo-growing district. I visited one of my pupils the other day, and was taken through an orange grove, and shown a tree that was 250 years old, loaded with fruit; also a pumelo tree with sixty-four pumelos on it, each as large as a person's head. Imagine how tough the wood must be to hold such a weighty fruit.

"I am living out here without a passport, and find the Japanese very kind and attentive to me. They are such a warm-hearted and simple people. There are at present some cases of plague in Japan, so we are in a sort of quarantine. The officials are taking every precaution. Beside myself, there are only four foreigners in Wakayama, and they are connected with the Cumberland Presbyterian Mission.

"I arrived here October 19th, and at once took up my duties in the school and church work. The Rev. Mr. Hayakawa is in charge of this station. He was one of my pupils in St. Paul's College, Tokyo, and later graduated from the Berkeley Divinity School, Middletown, Conn. The catechist, Mr. Wada, also was one of my pupils in St. Paul's, and my interpreter, Miss Ueda, in St. Agnes's School, Osaka, so I am surrounded with old friends, which is very pleasant for me in my work.

"We have a pretty little church of Gothic design, very simple, of course. The trees in the churchyard needed pruning, but we waited until a week before Christmas to have it done, and then used the branches to trim the church. By so doing, our decorations cost very little money, while the church looked beautiful; you see we are very economical! We had a pretty Christmas-tree for the Sunday-school.

"I teach a Bible-class in English every Sunday, and there is a night school in which the students seem to be interested; from them we hope to build up the Church in this place. Two of my pupils have been admitted catechumens since I came here.

"We have a very interesting Woman's Auxiliary of twelve members, with more in prospect. I wish you could see us all sitting on the floor—my reception room is in Japanese style, and everything very primitive—with our Bibles, Prayer Books and Hymnals around us." The members met at my house on my arrival, and elected me president of the branch. I made an address on the Triennial Meeting in Washington, and the United Offering, and they were much impressed, asking many questions. When I told them the next meeting would be in San Francisco in 1901,

and that we must now begin to work in order that our gift from Japan might be larger than in 1898, they all agreed to be more diligent in the future. None of these people are rich, and what they give must be given through self-sacrifice. The dues are three *sen*, one and a half cents in American money. The money is put in the bank as soon as collected; we hope to add the interest to the principal, and have more to send to the Triennial Meeting. I have asked permission of Mr. Hayakawa to establish a Junior and Babies' Branch to the Auxiliary. In time we will get organized, and be more in touch with the Church in America.

An Epiphany Meeting in Philadelphia

THE Epiphany meeting of the Pennsylvania branch of the Woman's Auxiliary was held January 11th, in St. James's Church, Philadelphia. As usual at Epiphany-tide, the meeting was in the interest of Foreign Missions. Notwithstanding a very stormy afternoon, the church was filled. The service was conducted by the Rev. Dr. Blanchard. Bishop Whitaker presided during the remainder of the meeting. The first speaker was the Rev. J. Addison Ingle, Hankow, China, who gave an interesting account of his work and the methods used. The Rev. Arthur S. Lloyd, D.D., General Secretary, followed, and no one could help being inspired to greater efforts in listening to his earnest plea for Africa. The Rev. Dr. Edward Abbott gave a graphic account of a trip to Japan. One could almost see the church buildings and schools so vividly described; he gave a touching tribute also to Bishop Williams. Bishop Whitaker spoke strongly in behalf of Cuba. The last speaker was Mr. Paul Shimmom, and every one was touched by his description of the Assyrian Christians; their devotion to and sufferings for the Cross of Christ.

A large offering was received, which will be divided among the different branches of the work.

A Look Into the Wuchang Compound

DR. GLENTON writes from Wuchang, on November 11th: "My first year was to be given to the language, so work could not be commenced until I was at least slightly familiar with it; hence it was only a month ago, October 9th, that I opened the dispensary. The hospital is still closed, and will be for another few months. I have the dispensary open three afternoons in the week, and many and varied are the applicants. The people seem to think that we can work miracles, and blind children are brought to us, and others too far gone for human help. I was called to see a child who had been sick for a week, but it was not until he was breathing his last that the 'foreign doctor' was thought necessary.

"I wish you could step into our compound just as the church bell has sounded, or perhaps five minutes before, in time to see the line of girls file into the church—over thirty of them; then from the farthest end of the lawn may be seen a long line of blue-coated figures. These are the boys of the Boone Memorial School, over eighty of them, all boarding scholars, quiet and orderly, studious and earnest; from the smallest boy in the front of the line to the largest at the back, every one is a gentleman in manners and action. Or, if you could spend Thursday afternoon with us, and see the members of our branch of the Woman's Auxiliary trying to do their humble part in the great army of workers. Or come on Monday or Wednesday or Friday, and see the women and children around the hospital gate, as the people gathered round the pool of Bethesda, waiting to be healed. Perhaps you could spend a Thursday evening, and if it be the right week, St. Timothy's Guild of young men will be in session; if the alternate week, the Missionary Society, composed of twelve Christian boys of the school. Come on Tuesday evening, and the Useful Knowledge Society will be meeting; or Wednesday, to see the boys at their games; or Saturday, at choir re-

hearsal. These things need to be seen to be realized."

Missionary Interest Among Indians

MRS. MORRISON, President of the Duluth branch, writes of the growing self-dependence of the Christian Indians of that district in providing a portion of their own Christmas supplies, and of their increased interest in helping the Church beyond their own borders.

"The Indians held a convocation in October, at which it was resolved to raise the money to buy their own candy for their Christmas festivals; and the men took up a collection, and the women made and sold quilts. At Beaulieu, for instance, the women earned \$8.10 in this way. At White Earth, Mrs. Wiswell writes me, the women gave money, and bought cloth, and made up warm underclothes for the aged and sick, and they spent \$10 on toys last year. They also sent some mittens, etc., in a Christmas box to St. Elizabeth's School, South Dakota. I have been writing them monthly letters, which are translated for them, about the work the Church is doing in other dioceses, and also in our own, and Mrs. Wiswell says: 'For the first time, these women are beginning to develop a missionary spirit.'

"From Twin Lakes, a very small, weak mission numerically, I was sent four Indian dolls, some bead pockets, etc., to sell, the money to be given from the women there for missions.

"This was at my suggestion, and I have sent them beads and scraps of silk and velvet to make more. These are to be sent to me in the spring, and I will take them East and sell them, keeping each account separate, and sending the money on to you as from the different Auxiliary organizations among the Indians. We now have three branches there.

"I send you part of a letter from one of my Indian helpers. She says:

"Now, my dear friend, let me tell one word concerning myself. Some nights I cannot sleep, thinking and planning and thinking of how important and heavy the

work is that I am trying to teach the poor women. Sometimes I have to get out of bed and kneel down, praying and asking the Lord to guide me, knowing by Him I would be instructed. I know He is guiding and helping my work. This is all for this. And now, we have opened our meeting here on the 5th of October, and read your first letter to the women who came, and they were much pleased to hear it. They are willing to do what they can to make the things mentioned in your letter if they have the materials to do it with. If you would like to help them in some such way as you mentioned in your letter, send some beads, velvet, and thread. Send that to me and some fine yarn, red and purple. This is all for this time. Greeting to you.'

"Again, when she first sent the dolls, I understood her to say it was for their own church they wanted the money, and I wrote her I would send it on when all were sold. She writes:

"I am very much pleased to hear that you had sold the dolls, that we sent you, made by us. But I do not understand why you want to send the money here; I think I said in my letter telling you that I send you dolls, etc.: "These dolls are for to help pay the rectory debt you had to raise money for" (St. Paul's Rectory, Duluth, which I had told her about, and the sale we were having) and this is why we sent the dolls for, not that you should send back the money. I only spoke of the poor women who were trying to do their best, that if the rich knew what the poor Indian woman was doing to help the cause of our Lord, it would do them good, and that the rich would do more than the poor. I am afraid that if you send the money, that I will not be doing right in taking back that which we give to the Lord. I am thinking of the man and woman spoken of in the Bible, who sold their land and kept back some of the money, instead of bringing all what they got for selling their land to the Apostles' feet. I would be ashamed to take back what I gave, unless some good-hearted Christian send help to these poor women instead of sending back that which they gave. . . .

"Please when you write let me know how much you get on December 8th (at the Church Sale). It may do us good to know, and it may do the Indian women good to know. Greeting, and a Merry or Happy Christmas to all the women in the Auxiliary and to you and yours,

"From your truly friend."

"I am sure you will think this most encouraging from a pure blood Chippeway. It shows a true Christian spirit all through, as do all her letters."

How the Clergy May Help Us

In closing an interesting history of the Woman's Auxiliary in the Diocese of Western Michigan, printed in the *Church Helper* for January, 1900, the secretary of that branch makes this earnest appeal to the rectors of the parishes in that diocese, which may well be repeated elsewhere:

"Your president and secretary, with all womanly and Christian earnestness, ask that each parish and mission in Western Michigan may have a branch of the Auxiliary begun, aided and encouraged by the rector or missionary.

"Why has our Woman's Auxiliary such a record of change and fluctuation in the different churches of our diocese? Each branch has been started and organized by one or two women; time has passed, they may have died or moved away, and, lacking the ruling spirit, the work has been given up. It should be an integral part of the Church's life and work.

"Disabuse your mind of the idea that the Woman's Auxiliary is a mere sewing society to give women an opportunity to meet together to sew, gossip, and to drink tea, and to raise money by uncertain ways.

"It is, first of all, to deepen and strengthen in each Churchwoman her own spiritual life, teaching her to assume and acknowledge the obligations put upon her by virtue of her Baptism; to give her accurate information about the Church of which she is a member; to strengthen her mind by thorough and systematic study of biography, geography, history, within Church lines; to teach her the beauty of accuracy, responsibility, organization and self-denial in Church work; to give money (*not* to raise it by sales and entertainments) for the work of the Lord.

"Why not conserve the keen insight, the mental force, the fearless love and the loving enthusiasm of the women within the Church, for the Church, rather than have it escape in channels strange, un-Christian and unnatural?

"Will you help us?"

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitien Church, in Mexico,* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from December 1st, 1899, to January 1st, 1900:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

ALABAMA—\$33.00

Birmingham—St. Mark's, Domestic..... 1 10
Carlottesville—St. Paul's, General..... 2 00
Eutaw—Miss Mary Dunlap, Sp. for educational expenses at St. Margaret's School, Japan, of Bible woman "Hiro-saki" 5 00
Greensboro—St. Paul's, General..... 8 50
Huntsville—Nativity, Domestic..... 16 40

ALBANY—\$1,448.63

Albany—All Saints' Cathedral, Domestic, \$47; Foreign, \$47; General, \$172.19; Wo. Aux., Sp. for Miss Carter's teachers, Minnesota, \$10; Western Texas, \$5; Spokane, \$5; Sp. for Brazil, \$13; China, \$7.50; Haiti, \$5; Japan, \$7; Montana, \$5; New Mexico, \$5.50; North Dakota, \$5; Oklahoma, \$5; Olympia, \$5; Sacramento, \$5; Salt Lake, \$5; South Dakota, \$5; Southern Florida, \$5 364.19
St. Andrew's, Domestic..... 4 91
St. Peter's, Foreign..... 187 69
"M. S.", General..... 1 00
Athens—Trinity, Domestic..... 18 67
"W. A. M.", General..... 1 00
Champlain—St. John's, General, \$6.66; Wo. Aux., Sp. for building church at Sendai, Japan, \$5..... 11 66
Cherry Valley—Grace, Domestic, \$45; Foreign, \$40..... 85 00
Cooperstown—Christ Church, Dr. H. D. Sills, Domestic, \$200; Foreign, \$300..... 500 00
Duanesburg—Christ Church, Domestic, \$15.57; Wo. Aux., Sp. for Rev. J. J. P. Perry, Brunswick, Georgia, \$25..... 40 57
Glens Falls—Church of the Messiah, Domestic..... 11 86
Johnstown—St. John's, Wo. Aux., for Arizona, \$1; Asheville, \$1; Boise, \$1; Montana, \$1; New Mexico, \$1; North Dakota, \$1; Oklahoma, \$1; Olympia, \$1; Sacramento, \$1; Salt Lake, \$1; South Dakota, \$1 (of which Mrs. Northup, \$2; Mrs. Van Fleet, \$1); Spokane, \$4; Mrs. J. J. Younglove, China,

\$1; Sp. for Cuba, \$3; Sp. for Miss Carter's teachers, Minnesota, \$2; Mrs. Van Fleet, Western Texas, \$1..... 22 00
Lebanon Springs—Church of Our Saviour, Wo. Aux., Sp. for Rev. S. S. Perry, Brunswick, Georgia..... 1 00
Morris—Zion, Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5..... 20 00
Schenectady—St. George's, Girls' Friendly Society, Wo. Aux., for Asheville, \$1; Boise, \$1; Sp. for Miss Carter's teachers, Minnesota, \$1; Western Texas, \$1; Oklahoma, 75 cts.; New Mexico, 50 cts.; Montana, 50 cts.; Arizona, \$1; Sp. for Cuba, \$1; China, \$1; Japan, 25 cts.; Sp. for Southern Africa, \$1 10 00
Troy—Holy Cross, Sp. for Rev. J. A. Ingle, China 6 10
St. John's Church, St. Margaret's Guild, Wo. Aux., Sp. for Cuba..... 8 00
St. Paul's, General, \$100; Foreign, \$1..... 101 00
Unadilla—St. Matthew's, Domestic..... 11 60
Walton—Christ Church, Wo. Aux., for Arizona, \$3; Laramie, \$2; Montana, \$2; New Mexico, \$3; North Dakota \$3; Oklahoma, \$3; Olympia, \$1; Sacramento, \$3; Spokane, \$4; Western Texas, \$2; Sp. for Brazil, \$5; Sp. for Mexico, \$5..... 36 00
Waterbury—Trinity Church, Domestic.... 16 88

ARKANSAS—\$23.38

Little Rock—Trinity Cathedral S. S.,* General..... 23 38

CALIFORNIA—\$76.50

Menlo Park—Trinity Church, Domestic and Foreign..... 10 50
San Francisco—St. Luke's, Domestic..... 66 00

CENTRAL NEW YORK—\$433.37

Adams—Emmanuel Church, Domestic.... 7 42
Auburn—"A Friend," Sp. for organ for Cape Mount School, Africa..... 5 00
Canastota—Trinity Church, General..... 1 20

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ACKNOWLEDGMENTS

125

<i>East Syracuse</i> —Emmanuel Church,* Domestic \$1.14; S. S., General, 96 cts.	2 10	<i>Gainesville</i> —St. Paul's, Domestic and Foreign.....	1 00
<i>Ithaca</i> —St. John's, Domestic.....	53 12	<i>Terrell</i> —Church of the Good Shepherd, Domestic.....	7 00
<i>Lowville</i> —Trinity Church, Domestic and Foreign.....	1 20	<i>Texarkana</i> —St. James's, Domestic.....	8 22
<i>Mantius</i> —St. John's School, Foreign, \$30; Sp. for Rev. J. A. Ingle, China, \$19.36..	49 36	<i>Waxahachie</i> —St. Paul's, Foreign.....	5 00
<i>New Berlin</i> —St. Andrew's, Domestic.....	19 86	DELAWARE—\$93.25	
<i>Oneida</i> —St. John's, Domestic.....	15 75	<i>Wilmington</i> —St. Andrew's, Domestic....	46 25
<i>Oxford</i> —St. Paul's, Domestic.....	34 70	<i>Miscellaneous</i> —Mexican Aid Association, Sp. for "Bishop Leo" scholarship, Mexico.....	52 00
<i>Utica</i> —Grace, Domestic.....	218 66		
Mrs. E. J. Wolcott, Sp. for Church work in Mexico.....	25 00		
CENTRAL PENNSYLVANIA—\$129.12			
<i>Alden</i> —St. Andrew's, Domestic.....	3 92	EAST CAROLINA—\$26.38	
<i>Belleville</i> —St. John's, Foreign.....	14 30	<i>Clinton</i> —St. Paul's, General.....	3 10
<i>Gettysburg</i> —Church of the Prince of Peace, Domestic.....	12 80	<i>Edenton</i> —St. Paul's, through Wo. Aux., General.....	15 50
<i>Honesdale</i> —Grace, Domestic.....	8 52	<i>New Berne</i> —Christ Church, Domestic....	7 78
<i>Lawrenceville</i> —St. John's, Domestic.....	1 06		
<i>Nanticoke</i> —St. George's, Domestic.....	2 75	EASTON—\$42.90	
<i>Plymouth</i> —St. Peter's, Domestic.....	1 12	<i>Kent Co.</i> —St. Paul's, General.....	2 50
<i>Scranton</i> —Church of the Good Shepherd S. S., Wo. Aux., Sp. for "Good Shepherd" scholarship, St. Mary's Orphanage, Shanghai, China.....	30 00	"I. U." General.....	2 50
<i>Westfield</i> —St. John's, Domestic.....	62	<i>Queen Anne Co. (Centreville)</i> —St. Paul's, General.....	5 90
<i>Williamsport</i> —Christ Church, General....	42 53	<i>Talbot Co. (Oxford)</i> —Holy Trinity Church, Sp. for Rev. Mr. Collins, China.....	7 00
<i>Miscellaneous</i> —"Declimus," for Alaska..	12 00	<i>Miscellaneous</i> —"In Memoriam E. T. W.," General.....	25 00
CHICAGO—\$120.95			
<i>Chicago</i> —St. Barnabas's, General.....	13 31	FLORIDA—\$14.41	
"L." for "Hibbard" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$70; Sp. for Bishop McKim, Japan, for Orphanage (Gregory), \$30.....	100 00	<i>Arredondo</i> —Mission S. S.,* General.....	15
<i>Lockport</i> —St. John's S. S.,* General.....	7 14	<i>High Springs</i> —St. Luke's S. S.,* General..	75
<i>Miscellaneous</i> —"E. A. C." through Wo. Aux., Sp. for enlargement of St. Luke's Hospital for Women, Shanghai, China.....		<i>Melrose</i> —St. Agatha's S. S.,* General.....	8 79
		<i>Micanopy</i> —Mission S. S.,* General.....	40
		<i>Waldo</i> —St. Paul's S. S.,* General.....	4 32
COLORADO—\$4.50			
<i>Denver</i> —St. Mark's, Junior Aux., Sp. for St. Augustine's School, Raleigh, North Carolina.....	4 50	FOND DU LAC—\$15.50	
		<i>Antigo</i> —St. Joseph's, Domestic.....	3 00
		<i>Sheboygan</i> —St. Peter's, General.....	12 50
CONNECTICUT—\$607.47			
<i>Brookfield</i> —St. Paul's, Domestic.....	5 47	GEORGIA—\$98.31	
<i>Hartford</i> —Christ Church S. S., for "Christ Church S. S." scholarship, St. John's School, South Dakota.....	30 00	<i>Atlanta</i> —St. Luke's, Domestic.....	46 43
<i>Frances A. McCook</i> , Sp. for Eliza L. McCook, China.....	2 46	St. Luke's S. S. Infant Class, Sp. for scholarship in Mr. Osuga's Orphanage, Japan.....	6 00
<i>Litchfield</i> —St. Michael's, Domestic.....	42 24	<i>Brunswick</i> —St. Mark's, Domestic.....	5 50
<i>New Britain</i> —St. Mark's, Domestic, \$14.82; Foreign, \$14.82.....	29 64	<i>Camden Co.</i> —Mission, Domestic.....	2 50
<i>New Haven</i> —Christ Church, Domestic, \$80.79; Foreign, \$80.78; Wo. Aux., General, \$50.....	211 57	<i>Columbus</i> —Trinity Church, Domestic....	7 88
St. Paul's, Colored, \$10; Sp. for Mexico, \$10.....	20 00	<i>Savannah</i> —St. John's, through Wo. Aux., Sp. for building church at Sendai, Japan.....	5 00
S. M. Rowland, General.....	5 00	<i>Miscellaneous</i> —Archdeaconry of Macon, through Wo. Aux., for "J. W. Beckwith Memorial" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
<i>Norwich</i> —Christ Church, "W. S. E., Jr.," for "David" scholarship, St. John's Mission, Cape Mount, Africa.....	5 00		
<i>South Norwalk</i> —Trinity Church, Woman's Guild, Bethany Chapter, for "Bethany" scholarship, St. Margaret's School, Tokyo, Japan.....	25 00	INDIANA—\$29.25	
<i>Stamford</i> —St. John's Church, \$37.19, Emmanuel Chapel, 87 cts., St. Luke's Chapel, \$4.13, Domestic.....	62 19	<i>Indianapolis</i> —Christ Church, through Wo. Aux., General.....	16 25
"A Friend," \$10; Wo. Aux., \$10; "Three Little Friends," 67 cts., Sp. for Rev. J. A. Ingle, China.....	20 67	<i>Lawrenceburg</i> —Trinity Church, Domestic and Foreign.....	10 00
<i>Stratford</i> —Christ Church, Foreign.....	35 00	<i>Madison</i> —Christ Church, Foreign.....	3 00
<i>Watertown</i> —Christ Church, Domestic, \$10; Foreign, \$10; Colored, \$3.....	23 00		
<i>Westport</i> —Holy Trinity Memorial Church, Mrs. E. Anna Wilkins, Sp. for organ for Cape Mount School, Africa.....	65 10	IOWA—\$13.65	
<i>Wethersfield</i> —Trinity Church, Domestic..	3 55	<i>Anamosa</i> —St. Mark's, Domestic.....	3 00
<i>Windsor</i> —Grace, Domestic.....	13 02	<i>Dyersville</i> —Christ Church, General.....	2 42
<i>Winsted</i> —St. James's, Domestic.....	8 56	<i>Emmetsburg</i> —Trinity Church, Domestic...	5 44
		<i>Farley</i> —St. George's, General.....	2 79
DALLAS—\$26.47			
<i>Denison</i> —St. Luke's, General.....	3 25	KANSAS—\$2.34	
<i>Hillsboro</i> —St. Mary's Mission, General....	2 00	<i>Dodge City</i> —St. Cornelius's, Domestic....	2 34
		KENTUCKY—\$25.46	
		<i>Henderson</i> —St. Clement's, Domestic.....	6 00
		<i>Louisville</i> —Christ Church, Domestic.....	8 94
		<i>Paducah</i> —Grace (additional), Domestic....	8 00
		<i>Russellville</i> —Trinity Church, General.....	2 52
		LEXINGTON—\$58.37	
		<i>Cynthiana</i> —Advent, Foreign.....	3 00
		<i>Lexington</i> —Christ Cathedral, Domestic....	30 37
		Christ Church Cathedral and St. John's, through Wo. Aux., Sp. for life insurance of Rev. Mr. Evans, Japan.....	25 00

LONG ISLAND—\$420.66

<i>Astoria</i> —St. George's S. S. through Wo. Aux., for Miss Sabine's School, Alaska	25 00
<i>Brooklyn</i> —Incarnation, through Wo. Aux., Sp. for Mrs. Buford's Hospital, Southern Virginia.....	10 00
Church Charity Foundation, "F. F. B.," Domestic and Foreign.....	25 00
St. Mary's, Domestic and Foreign.....	27 87
Church of the Messiah, Foreign.....	50 00
St. Luke's, for Bishop Graves, China....	50 00
St. Mark's, Domestic, \$13.51; Foreign, \$4.50.....	18 01
St. Timothy's, Mrs. E. P. Fillman, \$5, Miss E. Fillman, \$2, General.....	7 00
Miss J. Roland, Sp. for Bishop Barker, Olympia, for the personal benefit of his missionaries.....	100 00
Arthur L. Brown, General.....	5 00
<i>Elmhurst (Newtown)</i> —St. James's, through Wo. Aux., Sp. for Rev. G. B. Pratt, for work among the sick and needy, Puerto Rico.....	7 00
<i>Flushing</i> —St. George's, Domestic.....	1 00
<i>Garden City</i> —Cathedral of the Incarnation, Indian.....	18 55
<i>Great Neck</i> —All Saints' S. S., Sp. for Archdeacon Appleby, Duluth.....	10 00
<i>Sag Harbor</i> —Christ Church, Domestic.....	6 23
<i>Miscellaneous</i> —Long Island Branch Wo. Aux., for "Long Island" scholarship, St. John's College, Shanghai, China....	60 00

LOS ANGELES—\$14.50

<i>Los Angeles</i> —St. Barnabas's, Rev. Henderson Judd, General.....	1 00
<i>Montecito</i> —All Saints', General, \$10.50; Miss M. D. Westcott, Sp. for church building at Sendai, Japan, \$3.....	13 50

LOUISIANA—\$16.70

<i>Lucknow</i> —Mrs. C. H. Lewis, General.....	90
<i>New Orleans</i> —St. Paul's, C. M. Pritchard Memorial, through Wo. Aux., for Miss Suthon's salary, Japan.....	10 80
Trinity Church, C. M. Pritchard Memorial, through Wo. Aux., for Miss Suthon's salary, Japan.....	5 00

MAINE—\$10.94

<i>Bath</i> —Grace, General.....	6 94
<i>Saco</i> —Trinity Church, General.....	4 00

MARYLAND—\$899.97

<i>Anne Arundel Co. (West River)</i> —Christ Church, General.....	8 88
<i>Baltimore</i> —Ascension, Domestic.....	60 56
Christ Church, Wo. Aux., for Training-school for Women, Shanghai, China....	50 00
Emmanuel Church, Foreign, \$343.34; S. S., for China, \$10; Wo. Aux., Domestic, \$100; Sp. for "Mary Randolph" scholarship, Hooker Memorial School, Mexico, \$100; for Mr. Kinney's salary, South Dakota, \$50; for "Helen Whitridge" scholarship, Training-school, Shanghai, China, \$25; "Three Friends," Sp. for Rev. J. A. Ingle, China, \$5.....	633 34
Grace, Domestic, \$5; China, \$20.....	25 00
Memorial, through Wo. Aux., Domestic, Mount Calvary, Foreign.....	10 00
St. Bartholomew's, through Wo. Aux., Sp. for work of Rev. J. A. Ingle, China	35 00
St. Paul's, Domestic and Foreign, \$55.76; "A Friend," Sp. for Rev. J. A. Ingle, China, \$5.....	60 76
"M. A.," General.....	5 00
<i>Baltimore Co. (Sparrow's Point)</i> —St. Matthew's, General.....	4 00
<i>Frederick Co. (Frederick)</i> —"A Friend," Sp. for Rev. J. A. Ingle, China.....	5 00
<i>Howard Co. (Dorsey)</i> —Trinity Church, through Wo. Aux., Sp. for building church at Sendai, Japan.....	1 93

MASSACHUSETTS—\$1,387.23

<i>Beachmont</i> —St. Paul's, Foreign.....	97
<i>Beverly</i> —St. Peter's, "The Guild," through	

Wo. Aux., for Miss Woodruff's salary, Africa.....	10 00
<i>Boston (Dorchester)</i> —All Saints', Domestic and Foreign.....	100 00
Church of the Good Shepherd, Domestic (<i>Charlestown</i>)—St. John's, Domestic....	11 50
St. John Evangelist, Foreign, \$35.91; Sp. for St. John's, Cape Mount, Africa, \$5, St. Stephen's, for "St. Stephen's" scholarship, St. John's Mission, Cape Mount, Africa, \$25; for new diocese of Kyoto, Japan, \$50; Sp. for Bishop Graves, China, \$25; Associate Mission, Wuchang, China, \$25; Foreign, \$92....	40 91
Trinity Church, "A Member," through Wo. Aux., for Miss Woodruff's salary, Africa, \$20; Sp. for St. Luke's Hospital for Women, Shanghai, China, \$250.....	217 00
J. D. W. French, General.....	270 00
F. W. Hunnewell, Domestic and Foreign.....	69 00
<i>Brookline (Longwood)</i> —Church of Our Saviour, Domestic.....	100 00
St. Paul's, through Wo. Aux., for Miss Woodruff's salary, Africa.....	91 81
<i>Cambridge</i> —St. James's, "A Friend in Memoriam," Domestic, \$100; Foreign, \$100.....	5 00
St. John's Memorial, Domestic.....	200 00
<i>Chelmsford</i> —All Saints', General.....	47 00
<i>Fall River</i> —Ascension, Domestic.....	6 50
<i>Falmouth (Wood's Hill)</i> —Church of the Messiah, Domestic.....	13 50
<i>Fitchburg</i> —Christ Church, Sp. for work in Mexico, \$25; Colored, \$20; Indian, \$30; China, \$50; Domestic, \$50; Foreign, \$25.....	6 00
<i>Haverhill</i> —St. John Evangelist's, Foreign	200 00
<i>Lenox</i> —Anna L. Bradford, General.....	1 45
<i>Melrose</i> —Trinity Church, General.....	100 00
<i>New Bedford</i> —Grace S. S., for work of Rev. F. L. H. Pott, Shanghai, China....	17 64
<i>Newton (West and Auburndale)</i> —Church of the Messiah, Domestic.....	50 00
<i>Pittsfield</i> —St. Stephen's, "Mrs. C. A. B.," Sp. for Bishop Rowe, Alaska, \$5; through Wo. Aux., Domestic and Foreign, \$30.....	8 71
A Member, Wo. Aux., General.....	35 00
<i>Quincy (Wollaston)</i> —St. Chrysostom's, through Wo. Aux., for Miss Woodruff's salary, Africa.....	25 00
<i>Salem</i> —St. Peter's, General.....	2 00
<i>Springfield</i> —St. Peter's, through Wo. Aux., for Rev. Robert E. Wood's work, Wuchang, China, \$10; Sp. for Bishop Rowe, Alaska, \$5.....	133 88
<i>Stockbridge</i> —St. Paul's, Domestic, \$10; Foreign, \$5.....	15 00
<i>Westfield</i> —Atonement, Domestic.....	15 00
<i>Wilkinsonville</i> —St. John's, Domestic.....	3 83
<i>Williamstown</i> —St. John's (of which S. S., \$17), General.....	5 74
	66 00

MICHIGAN—\$103.49

<i>Bay City</i> —Trinity Church, through Wo. Aux., for Miss Bull's salary, Japan, \$15; Sp. for Bishop Graves, China, \$10; Sp. for Foreign Missionaries' Life Insurance Fund, \$10.....	35 00
<i>Clinton</i> —St. John's, Domestic.....	3 56
<i>Detroit</i> —St. Peter's, through Wo. Aux., for Miss Bull's salary, Japan, \$5; for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$5.....	10 00
St. Stephen's, through Wo. Aux., for Miss Bull's salary, Japan, \$1; Sp. for "Jos. H. Johnson" scholarship in Dean Gray School, Mexico, \$2.....	3 00
St. Thomas's, General.....	4 20
<i>Dexter</i> —St. James's, Domestic.....	2 30
<i>Grass Lake</i> —St. Mary's, through Wo. Aux., for Miss Bull's salary, Japan.....	5 00
<i>Jackson</i> —St. Paul's, through Wo. Aux., for Miss Bull's salary, Japan.....	25 00
<i>Lexington</i> —Church of the Good Shepherd, Domestic.....	1 94
<i>Monroe</i> —Trinity Church, through Wo.	

Aux., for Miss Bull's salary, Japan.....	2 00	Salem—St. John's (of which from S. S., \$25), Domestic.....	62 61
Tecumseh—St. Peter's, General.....	4 49	Trenton—St. Michael's, General.....	15 20
Trenton—St. Thomas's, through Wo. Aux., for Miss Bull's salary, Japan, \$4; for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$3.....	7 00	NEW YORK—\$8,297.51	
MILWAUKEE—\$18.50		Chichester—St. Paul's, Domestic and Foreign.....	4 78
Beloit—Miss M. R. Sherwood, Foreign.....	5 00	Garrison's—St. Philip's, S. S.,* Domestic..	25 00
Miss E. S. Sherwood, Sp. for Associate Mission, Wuchang, China.....	5 00	Hopevell Junction—Resurrection, Domestic.....	1 80
Menomonee—Grace, Domestic.....	8 50	Irrington—St. Barnabas's Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00
MINNESOTA—\$57.71		Larchmont—St. John's, Indian.....	25 85
Blue Earth—Church of the Good Shepherd, General.....	1 80	Middletown—Grace, Domestic, \$25; General, \$11.81.....	26 81
Cannon City—Holy Innocents' S. S.,* General.....	2 50	Monticello—St. John's, Domestic.....	3 90
Elysian—Grace, General.....	2 01	Mt. Kisco—St. Mark's, Domestic.....	16 00
Sheffield Mills—Mission S. S.,* General.....	1 00	New York (West New Brighton)—Ascension, General.....	59 50
Windom—Church of the Good Shepherd, General.....	4 35	Calvary, Wo. Aux., for "Rosa Sayres Memorial" School, Shanghai, China, \$50; Support of Mrs. Hwang, Bible-woman, Shanghai, China, \$50; St. Paul's College Building Fund, Japan, \$10; Mite-box No. 932, for salary of Rev. Charles Booth, Newport, Oregon, \$250; "A Member," Africa, \$25.....	885 00
Miscellaneous—Branch Wo. Aux., Sp. for House for Women Workers, Hankow, China, \$45; General, \$1.05.....	46 05	Calvary chapel, Domestic.....	32 88
MISSISSIPPI—\$35.00		Christ Church, Wo. Aux., Sp. for Miss Sybil Carter's Indian Mission.....	179 00
Crystal Springs—Trinity Church, Domestic	3 00	(New Brighton)—Christ Church, Domestic, \$31.45; Sp. for Bishop Johnson, Los Angeles, \$25.....	106 45
Holly Springs—Christ Church, Wo. Aux., for work of Rev. C. F. McKee, Shanghai, China.....	5 00	Church Missions House Chapel, Farewell service, Africa, \$10; Japan, \$3.30.....	13 30
Natchez—Trinity Church, Sp. for Rev. W. C. Wise, Roslyn, Spokane.....	20 00	Grace, Wo. Aux., Sp. for "Grace" scholarship, Haiti, \$15; "A Thank-offering," Wo. Aux., "William R. Huntington" scholarship, St. Mary's Hall, Shanghai, China, \$12.50.....	127 50
Port Gibson—St. James's, Domestic.....	7 00	Heavenly Rest, Mrs. E. B. Browning, Sp. for Miss Sybil Carter's Indian Mission.....	50 00
MISSOURI—\$607.97		Holy Apostles', "A Member," Wo. Aux., "Cornelia Prime, B." scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; "Edmund Lincoln B." scholarship, St. Mary's Hall, Shanghai, China, \$50.....	100 00
Hannibal—Trinity Church, Domestic.....	4 40	St. Augustine's chapel, General.....	6 25
Louisiana—"A Friend," General.....	2 00	St. Bartholomew's, Wo. Aux., "Samuel Cooke" scholarship, St. John's College, Shanghai, China, \$60; Sp. for Bishop Graves's Clergy Fund, Laramie, \$25; Woman's Missionary Society, through St. Augustine's League, Sp. for scholarship, Hoffman Hall, Tennessee, \$150; Sp. for Rev. E. N. Joyner, Columbia, South Carolina, \$100; through Woman's Central Committee, Sp. for scholarship in Dean Gray School, Mexico, \$250.....	585 00
Mexico—St. Paul's, Domestic.....	2 50	St. George's, "A Member," Wo. Aux., Miss Higgins's salary, Africa.....	100 00
Rolla—Christ Church, Domestic and Foreign.....	7 05	St. Michael's, General.....	25
St. Louis—Christ Church Cathedral, Domestic.....	319 58	(Westchester)—St. Peter's, Woman's Missionary Association, Wo. Aux., Sp. for vestments for the Rev. George G. Ware, South Dakota.....	10 00
Holy Innocents', Domestic.....	2 75	St. Thomas's Wo. Aux., Sp. for work in Ponce, Porto Rico, at discretion of Rev. Mr. Caunt, \$100; Sp. for Domestic Contingent Fund, \$20; Sp. for Woman Helper, Salt Lake, \$40; Sp. for 1/2 scholarship, St. Mary's Institute, Dallas, \$100; Ladies' Missionary Association, Wo. Aux., for "William F. Morgan Memorial" scholarship, St. John's College, Shanghai, China, \$100; Sp. for Clergyman's Insurance Fund, \$50; Junior Woman's Missionary Society, Wo. Aux., "St. Thomas's" scholarship, St. John's College, Shanghai, China, \$70; Miss A. B. Halsted, through Junior Woman's Missionary Society, Mexico, \$30; Miss M. M. Halsted, through Junior Woman's Missionary Society, Wo. Aux., Sp. for "M. M. Halsted" scholarship, Mexico, \$40; "A Member," Domestic, \$20; "Anonymous," Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$5.....	575 00
St. Andrew's, General.....	9 89		
St. Peter's, Foreign.....	9 25		
Finance Committee, General Missions (balance of funds raised for expenses).....	243 60		
Miscellaneous—Branch Wo. Aux., through Woman's Central Committee, Sp. for Church work in Mexico.....	7 00		
NEBRASKA—\$1.20			
Blair—St. Mary's, Domestic.....	1 20		
NEWARK—\$127.35			
Bayonne (Bergen Point)—Trinity Church, Domestic.....	51 30		
Belleville—Christ Church, General.....	4 85		
Montclair—"A Friend," General.....	50 00		
Orange—Grace, Ladies' Mite Society, Wo. Aux., for "Mrs. Frances C. Henderson" scholarship, St. Mary's Hall, Shanghai, China.....	20 00		
(South)—M. K. McNulty, China.....	1 20		
NEW HAMPSHIRE—\$112.13			
Concord—St. Paul's, Colored.....	12 13		
St. Paul's School, Domestic, \$50; Foreign, \$50.....	100 00		
NEW JERSEY—\$275.29			
Bound Brook—St. Paul's, Domestic, \$24; Wo. Aux., Sp. for St. Luke's Hospital for Women, China, \$11.35.....	35 35		
Camden—St. Paul's, Quiet Day, Wo. Aux., General.....	10 26		
"C," General.....	4 00		
Dunellen—Holy Innocents', Domestic.....	2 00		
Florence—St. Stephen's, Domestic.....	10 00		
Lakewood—All Saints' Memorial Church, Domestic.....	26 75		
Merchantville—Grace, Wo. Aux., General.....	8 95		
New Brunswick—St. John the Evangelist's, Domestic.....	57 71		
Princeton—Trinity Church, Domestic, \$37.46; Foreign, \$5.....	42 46		

Trinity Chapel, Wo. Aux., Sp. for Domestic Contingent Fund, \$10; Missionary Relief Society, Sister Eleanor, Sp. for Rev. Ellis Bishop, Salt Lake City, to assist in paying the salary of a Priest in the Associate Mission, \$5; Mrs. John B. Lawrence, Indian, \$100; Colored, \$100; Foreign, \$100; Sp. for Brazil, \$100; Sp. for Cuba, \$100; Mary Newbold Lawrence, Domestic, \$25; Sp. for Cuba, \$25; Sp. for Brazil, \$25.....	590 00
Zion and St. Timothy's Two Members of Missionary Chapter, Wo. Aux., St. Paul's College Building Fund, Japan..	5 00
Mrs. Auchmuty, Domestic, \$3,000; Colored, \$1,000	4,000 00
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund	200 00
J. Pierpont Morgan, Sp. for Swedish churches in Minnesota, at discretion of Rev. Mr. Hammarskold.....	200 00
Mrs. R. Fulton Cutting, Sp. for Miss Sybil Carter's Indian work.....	100 00
Frederick Clarkson, Domestic.....	50 00
Mrs. Sheafe, Wo. Aux., Sp. for education at Sierra Leone.....	20 00
"A Friend," through Woman's Central Committee, Sp. for Church work in Mexico.....	20 00
Mrs. J. H. Clark, through Woman's Central Committee, Sp. for Church work in Mexico.....	15 00
Miss Ellen King, through Woman's Central Committee, Sp. for Church work in Mexico.....	10 00
Miss E. R. Delafield, Wo. Aux., Sp. for Rev. J. S. Motoda, Japan, for his work.	5 00
Mrs. E. B. Sexton, Domestic.....	5 00
"A Student," Alaska.....	5 00
"A Friend," through Woman's Central Committee, Sp. for Church work in Mexico.....	5 00
Miss A. B. Dexter, Wo. Aux., Foreign.....	5 00
Mrs. E. J. Richardson, through Woman's Central Committee, Sp. for Church work in Mexico.....	5 00
"A Friend," through Woman's Central Committee, Sp. for Church work in Mexico.....	3 00
"A Friend," Wo. Aux., Sp. for organ at Cape Mount, Africa.....	2 40
Rye—Christ Church, Woman's Missionary Association, Wo. Aux., Sp. for addition to St. Luke's Hospital for Women, Shanghai, China.....	76 80
Scarborough—Fanny E. Rogers, for Mr. Pratt's work, Porto Rico	4 00
Yonkers—St. John's, Wo. Aux., Sp. for Rev. B. M. Spurr, Moundsville, West Virginia, for two scholarships.....	50 00
Miscellaneous—Branch Wo. Aux., Domestic Committee, Sp. for Bishop Rowe, Alaska, for educational purposes, \$50; Sp. for Bishop Leonard, for educational purposes, \$59; Sp. for Bishop Moreland, Sacramento, \$90.....	150 00
Through Foreign Committee, Africa	113 04
St. Augustine's League, Sp. for Archdeacon Pollard, Raleigh, North Carolina, \$10; Sp. for Rev. Richard Bright, Savannah, Georgia, \$35; Sp. for Miss Kerr, Tallahassee, Florida, \$14; Sp. for Catherine Brown, Raleigh, North Carolina, \$7; Sp. for Archdeacon B. G. White, for rector at St. Cyprian's church, St. Augustine, Florida, \$25	81 00
From "Friends," \$50, \$5, \$30, \$5, Sp. for Rev. S. Harrington Littell's work, Wuchang, China.....	80 00
Collections during Missionary Week, Church of the Heavenly Rest, through Woman's Central Committee, Sp. for Church work in Mexico.....	26 00
Wo. Aux., "Epiphany" scholarship, St. John's School, Africa.....	25 00
Trinity Orphanage, Oji, Japan, \$2.14; Sp. for Tomita San, at Bishop McKim's discretion, Japan, \$5.....	17 14
Durham—St. Philip's, Domestic, \$3.95; Wo. Aux., Sp. for Tomita San, at Bishop McKim's discretion, Japan, \$5.....	8 95
Edgemoor Co.—Lawrence Mission, General Halifax—St. Mark's, Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan.....	5 00
Hillsboro—St. Matthew's, Wo. Aux., for Miss Mann's salary, Japan, \$2; Sp. for Holy Trinity Orphanage, Oji, Japan, \$1; Sp. for Tomita San, at Bishop McKim's discretion, Japan, \$1	25
Oxford—St. Stephen's, Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan, \$3; Sp. for Tomita San, at Bishop McKim's discretion, Japan, \$2	4 00
Raleigh—Christ Church, Wo. Aux., Sp. for Tomita San, at Bishop McKim's discretion, Japan.....	5 00
Church of the Good Shepherd, Wo. Aux., for Miss Mann's salary, Japan.....	5 00
St. Ambrose's, Wo. Aux., Sp. for Tomita San, at discretion of Bishop McKim, Japan.....	2 00
St. Augustine's Chapel, Domestic.....	5 20
St. Mary's School, for "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
Statesville—Trinity Church, Domestic.....	2 91
Tarboro—Calvary, Wo. Aux., Sp. for Tomita San, at Bishop McKim's discretion, Japan.....	5 00
Weldon—Grace, Wo. Aux., for Miss Mann's salary, Japan, \$1; Sp. for Holy Trinity Orphanage, Oji, Japan, 78 cts.; Sp. for Tomita San, at Bishop McKim's discretion, Japan, \$1.....	2 78
OHIO—\$32.31	
Cleveland—St. Andrew's, Colored.....	1 82
Cuyahoga Falls—St. John's, General.....	3 71
Gambier—Church of the Holy Spirit, Sp. for Bishop Kendrick, New Mexico, \$7.39; Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$11.39; Sp. for Bishop Rowe, Alaska, \$5.....	23 78
Kent—Christ Church, General.....	1 00
Kingsville—Rev. W. H. Roberts, General..	2 00
OREGON—\$9.77	
Astoria—Grace, Wo. Aux., Sp. for Bishop Moreland, Sacramento, \$2; Sp. for Bishop Rowe, Alaska, \$2.27.....	4 27
(Upper)—Holy Innocents', Domestic.....	3 00
La Grande—St. Peter's, Domestic.....	2 50
PENNSYLVANIA—\$2,880.25	
Bryn Mawr—Mite Box, No. 2,580, Domestic	59 80
Parkesburg—Ascension, General.....	3 50
Philadelphina—Church of the Nativity, Sp. for Bishop Brooke, Oklahoma.....	100 00
Church of the Saviour, Domestic, \$168; Sp. for Bishop Johnston, Western Texas, \$71; Sp. for Bishop Moreland, Sacramento, \$37 93.....	276 93
Episcopal Hospital Chapel, Domestic....	13 06
St. Jude's, Colored.....	48 00
St. Luke's, Young Girls' Bible-class, Wo. Aux., for "Young Girls" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
St. Luke and the Epiphany, Domestic.....	446 11
St. Martin's-in-the-Field, Domestic.....	115 62
St. Matthew's, Domestic.....	12 43
(Oxford)—Trinity Church, Wo. Aux., General	20 52
"A Friend," Indian, \$500; Colored, \$500; Porto Rico, \$66.67; Sp. for Rev. Mr. Prevost, Alaska, \$150; Sp. for King Hall, Washington, D. C., \$200; Sp. for Cuba, \$66.67; Sp. for the Philippines, \$66.66	1,550 00
(Frankford)—"A Friend," Sp. for Rev. J. A. Ingle, China	10 00
Mite-box, General	17 00
"Friends," Wo. Aux., Sp. for Bishop Rowe, Alaska.....	35 00
Miss Annie Buchanan, General	2 00
NORTH CAROLINA—\$88.23	
Charlotte—St. Peter's, Wo. Aux., for Miss Mann's salary, Japan, \$10; Sp. for Holy	

ACKNOWLEDGMENTS

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Mrs. Mary F. Cox, Wo. Aux., for "Grace" scholarship, St. John's College, Shanghai, China.....	20 00	Wateres—St. Stephen's, Colored.....	45
"M. C." Wo. Aux., Sp. for Bishop Rowe, Alaska.....	50 00	Miscellaneous—Branch Wo. Aux., for Bible-women in Japan under Rev. J. L. Patton.....	7 00
Ridley Park—Christ Church, Japan.....	5 15		
Springtown—Miss M. H. Witte, General.....	1 60		
Upper Providence—St. Paul's Memorial, Domestic, \$4.50; S. S., for Porto Rico, \$4.49.....	8 99		
West Chester—Holy Trinity Church S. S., General.....	35 24		
Miscellaneous—"A. S.," Foreign.....	25 00		
PITTSBURGH—\$335.40			
Erie—St. Mark's, Wo. Aux., Sp. for Bishop Hare, South Dakota.....	5 00		
St. Paul's and St. Mark's, Wo. Aux., Sp. for Rev. Richard Bright, Savannah, Georgia (of which Junior Aux. \$11.34), Foxburg—Memorial Church of Our Father, Domestic.....	40 00		
Leechburg—Holy Innocents', Rectory Mite-box, General.....	4 50		
Pittsburgh—Calvary, Domestic.....	1 50		
St. Andrew's, Mrs. Ormsby Phillips, \$50; Missionary Society, \$66.25; Sp. for Mrs. Hooker's Orphanage, Mexico.....	93 33		
"A Friend," Sp. for Rev. J. A. Ingle, China.....	116 25		
Sewickley—St. Stephen's, General.....	1 00		
Washington—Trinity Church, General.....	15 00		
	58 82		
QUINCY—\$19.00			
Peoria—St. Andrew's, General.....	2 00		
J. A. and N. Dickinson, Domestic and Foreign.....	2 00		
Princeton—Church of the Redeemer, Mrs. Daniel Smith, Domestic.....	5 00		
Quincy—Cathedral of St. John, S. S. Aux. Lenten Offering, 1899, General.....	10 00		
RHODE ISLAND—\$258.73			
East Greenwich—St. Luke's, Domestic.....	53 79		
Newport—Trinity Church, Domestic, \$26.01; S. S.,* 1899, General, \$50.23.....	76 23		
Providence—St. Ansgarius's, General.....	2 50		
South Portsmouth—St. Mary's S. S.,* 1899, General.....	6 21		
Branch Wo. Aux., Miss Gammell, for "Harriet Ives" scholarship, St. Hilda's School, Wuchang, China, \$40; "Harriet Ives" scholarship, Boys' High School, Cuttington, Africa, \$40; Sp. for scholarship at St. Agnes's School, Kyoto, Japan, \$30; Miss McVickar, Sp. for scholarship, St. Agnes's School, Kyoto, Japan, at discretion of Miss Bull, \$20.....	120 00		
SOUTH CAROLINA—\$142.36			
Alston—St. Barnabas's, Colored.....	71		
Beaufort—St. Helena's, Domestic.....	10 00		
Brook Green—Holy Cross, Colored.....	70		
Charleston—Calvary Mission, General.....	3 15		
Grace, General.....	18 22		
Columbia—Church of the Good Shepherd, Wo. Aux., Sp. for St. Mary's Orphanage, China.....	5 00		
Mrs. C. I. Herbemont, Domestic and Foreign.....	25 00		
Eastover—St. Thomas's, Colored.....	1 10		
Zion, Domestic.....	1 70		
Edisto—Trinity Church, Wo. Aux., for Bible-women in Japan, under Rev. J. L. Patton.....	14 00		
Laurens—Epiphany, General.....	2 30		
Littleton—St. Philip's, Colored.....	1 40		
Newberry—St. Luke's, Colored.....	75		
Peake—St. Simon's, Colored.....	46		
Rock Hill—St. Paul's, Colored.....	1 62		
Shelton—Mission, Colored.....	1 16		
Spartanburg—Advent, Wo. Aux., for "Margaret C. Manning" scholarship, St. Mary's Hall, China.....	25 00		
Epiphany, Colored.....	1 79		
Stateburg—Holy Cross, Wo. Aux., Foreign.....	6 00		
Summerville—St. Paul's, Domestic.....	11 35		
Sumter—St. Augustine's, Colored.....	90		
Walterboro—St. Jude's, General.....	2 60		
		SOUTHERN OHIO—\$283.36	
		Chillicothe—St. Paul's, Wo. Aux., Sp. for building church at Sendai, Japan.....	3 00
		Cincinnati (Walnut Hills)—Advent, Wo. Aux., General, \$10; Sp. for Bishop Kendrick, New Mexico, \$10; Sp. for Archdeacon Joyner's work, South Carolina, \$15; Sp. for Rowland Hall, Salt Lake, \$5.....	40 00
		(Clifton)—Calvary, Wo. Aux., Domestic, \$10; Foreign, \$10; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Kendrick, New Mexico, \$5.....	30 00
		Christ Church, Domestic, \$73.02; Foreign, \$2.50; Wo. Aux., Sp. for building church at Sendai, Japan, \$10; Sp. for Bishop Peterkin's Hospital, West Virginia, \$3.....	88 52
		(Mt. Auburn)—Church of Our Saviour, Domestic and Foreign, \$7.50; St. Martin's Guild, Wo. Aux., for Training-school, Shanghai, China, \$2; Working Guild, Wo. Aux., for Training-school, Shanghai, China, \$2; Sp. for lace-teacher's salary, Minnesota, \$5; Sp. for Bishop Kendrick, New Mexico, \$5.....	21 50
		(Avondale)—Grace, St. Mary's Sisterhood, Wo. Aux., Sp. for lace-teacher's salary, Minnesota, \$5.....	5 00
		St. Paul's, Wo. Aux., Domestic, \$8.92; Foreign \$8.92; Sp. for building church at Sendai, Japan, \$3.....	19 84
		Columbus—Church of the Good Shepherd, Wo. Aux., for Training-school, Shanghai, China, \$2; Sp. for lace-teacher's salary, Minnesota, \$1; Sp. for Rowland Hall, Salt Lake, \$1.....	4 00
		Trinity Church, Sp. for Bishop Wells' work, Spokane, \$1; Wo. Aux., for building church at Sendai, Japan, \$5; Sp. for lace-teacher's salary, Minnesota, \$2; Sp. for Bishop Wells, Spokane, \$2.....	10 00
		Dayton—Christ Church, Wo. Aux., Sp. for lace-teacher's salary, Minnesota.....	5 00
		St. Andrew's, Wo. Aux., Sp. for building church at Sendai, Japan (of which Mission Band, \$1), \$2.50; Sp. for lace-teacher's salary, Minnesota, \$1.....	3 50
		Delaware—St. Peter's, Wo. Aux., Sp. for building church at Sendai, Japan.....	1 00
		Glendale—Christ Church, Wo. Aux., Sp. for building church at Sendai, Japan.....	25 00
		Marietta—St. Luke's, Young Ladies' Guild, Wo. Aux., Sp. for building church at Sendai, Japan, \$1; Sp. for Bishop Kendrick, New Mexico, \$5; Sp. for Bishop Rowe, Alaska, \$1.....	7 00
		Portsmouth—All Saints', Wo. Aux., for Training-school, Shanghai, China, \$1; Sp. for lace-teacher's salary, Minnesota, \$4; Sp. for Bishop Brooke, Oklahoma, \$1; Sp. for Bishop Kendrick, New Mexico, \$1; Sp. for Rowland Hall, Salt Lake, \$1.....	8 00
		Christ Church, Wo. Aux., Sp. for building church at Sendai, Japan, \$1; Sp. for Bishop Brooke, Oklahoma, \$1; Sp. for Bishop Kendrick, New Mexico, \$1.....	3 00
		Springfield—Christ Church, Sp. for Bishop McKim, Japan.....	8 00
		Zanesville—St. James's, Wo. Aux., Sp. for Rowland Hall, Salt Lake.....	1 00
		SOUTHERN VIRGINIA—\$202.19	
		Accomac Co. (Onancock)—Holy Trinity Church, Domestic.....	4 00
		Augusta Co. (Staunton)—Trinity Church, Junior Aux., for "Lizzie Gay Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	25 00
		Diviniddle Co. (Gun's Hill)—M. E. Berkeley, General.....	60
		(Petersburg)—St. John's, for work in China, under Rev. J. A. Ingle, \$8.55;	

work under Bishop Funsten, Boisé, \$10.....	15 85	Colored Salary Fund, \$8; Sp. for building church at Sendai, Japan, \$3.....	11 00
<i>Greenville Co. (Poplar Mount)</i> —Grace, for Bishop Ferguson's work, Africa....	4 50	<i>Grand Rapids</i> —St. Mark's, Wo. Aux., Sp. for "Little Cot," St. Mary's Orphanage, Shanghai, China.....	7 00
<i>Norfolk Co. (Norfolk)</i> —Christ Church S. S., Sp. for Mr. Osuga's Orphanage, Japan.....	30 00	<i>Hastings</i> —Emmanuel Church, Domestic....	4 19
Grace S. S. Aux., for Bishop Ferguson's work, Africa.....	5 00	<i>Kalamazoo</i> —E. H. and C. A. Van Deusen, Domestic and Foreign.....	200 00
Wo. Aux., for "Bishop Johns" scholarship, St. Margaret's School, Tokyo, Japan.....	50 00	<i>Manistee</i> —Holy Trinity Church S. S.,* General.....	5 00
<i>Pittsylvania Co. (Mt. Airy)</i> —St. John's, Domestic.....	1 70	<i>Mendon</i> —Mrs. A. F. Stewart, Domestic.....	1 00
<i>Pulaski Co. (Pulaski)</i> —Macgill Memorial, Foreign.....	10 54	<i>Mt. Pleasant</i> —St. John's, Domestic.....	2 59
<i>Wythe Co. (Wytheville)</i> —St. John's, Domestic, \$10; Foreign, \$15.....	25 00	<i>Muskegon</i> —St. Paul's, Domestic.....	5 18
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for "Taylor Halliday Hubbard" scholarship, Holy Trinity Orphanage, Oji, Japan.....	38 00	WESTERN NEW YORK—\$332.16	
SPRINGFIELD—\$17.50		<i>Buffalo</i> —Trinity Church, Domestic, \$299.11; Sp. for Bishop Wells's work, Spokane, \$6.05.....	305 16
<i>Springfield</i> —St. Paul's Pro-Cathedral, General.....	7 50	<i>Ellicottville</i> —St. John's S. S., John Henry Gilliat, Robert Fulton Gilliat and Ruth Gertrude Gilliat, General.....	2 00
<i>Miscellaneous</i> —Branch Wo. Aux. Sp. for building church at Sendai, Japan.....	10 00	<i>Geneva</i> —"L. I." Domestic.....	20 00
TEXAS—\$37.18		<i>Rochester</i> —St. Luke's, Girls' Friendly Society, Wo. Aux., Sp. for Xmas Gifts, for China, Japan and Africa.....	5 00
<i>Galveston</i> —Trinity Church, Domestic and Foreign.....	37 18	WEST MISSOURI—\$12.58	
VERMONT—\$107.64		<i>Carthage</i> —Grace, General.....	8 00
<i>Bennington</i> —St. Peter's, for Miss Woodruff's work, Cape Mount, Africa, \$16; Domestic, \$11.....	27 00	<i>Kansas City</i> —St. George's S. S., Domestic	2 08
<i>Fairfield</i> —Trinity Church, General.....	3 55	<i>Monett</i> —St. Stephen's Mission, Domestic..	2 50
<i>Fairhaven</i> —Mrs. W. H. Green, Sp. for work in Cuba.....	5 00	WEST VIRGINIA—\$45.02	
<i>Manchester Centre</i> —Dr. and Mrs. E. L. Wyman, Domestic, \$12.50; Foreign, \$12.50.....	25 00	<i>Charles Town</i> —Zion, Domestic.....	17 51
<i>Royalton</i> —St. Paul's, Domestic and Foreign.....	5 00	<i>Shepherdstown</i> —Trinity Church S. S., for "Little Anna" scholarship, St. John's Mission, Cape Mount, Africa.....	22 51
<i>St. Albans</i> —St. Luke's, Domestic.....	16 05	<i>Wheeling</i> —St. Matthew's, Infant Class, Wo. Aux., Sp. for scholarship in St. Mary's Orphanage, Shanghai, China....	5 00
<i>Vergennes</i> —St. Paul's, General.....	23 64	ALASKA—\$3.75	
<i>Winooski</i> —Trinity Mission, Domestic.....	2 40	<i>Anvik</i> —Christ Church Mission, Junior Aux., Sp. for St. Mary's Home, Baltimore, Maryland, 75 cts.; Lenten Offering, General, \$3.....	3 75
VIRGINIA—\$71.50		ASHEVILLE—\$156.20	
<i>Alexandria Co. (Alexandria)</i> —St. Paul's, Sp. for Rev. J. A. Ingle, China, \$11.04; "A Member," Sp. for Mrs. Goode's work at Coeur de Alene, Spokane, \$10; Sp. for Bishop Ferguson's boat, Africa, \$10.....	81 04	<i>Asheville</i> —Trinity Church, Domestic.....	74 44
<i>Culpeper Co.</i> —Ridley Parish, Christ Church, Wo. Aux., Foreign.....	15 00	<i>Biltmore</i> —All Souls', Domestic.....	72 73
<i>Fauquier Co.</i> —Hamilton Parish, St. James's, Domestic.....	11 46	<i>Burnsville</i> —Bishop's collection at Mission Service, Foreign.....	2 53
<i>Hanover Co.</i> —Fork S. S., Junior Aux., Sp. for "Hanover" scholarship, Mr. Osuga's Orphanage, Japan.....	3 75	<i>Leicester</i> —St. Paul's, Domestic.....	1 50
Church of Our Saviour, Wo. Aux., Sp. for "Hanover" scholarship, Mr. Osuga's Orphanage, Japan.....	2 00	<i>Lenoir</i> —St. James's, Domestic.....	5 00
St. Martin's S. S., Junior Aux., Sp. for "Hanover" scholarship, Mr. Osuga's Orphanage, Japan.....	2 00	BOISE—\$2.90	
Immanuel Church S. S., Junior Aux., for "Hanover" scholarship, Mr. Osuga's Orphanage, Japan.....	6 25	IDAHO.	
WASHINGTON—\$207.01		<i>Weiser</i> —St. Luke's, Domestic.....	2 90
<i>Washington (D. C.)</i> —Virginia L. W. Fox, Japan, \$25; China, \$25; Africa, \$25; Sp. for India, \$25; Domestic, \$50; Indian, \$25; Colored, \$25.....	200 00	DULUTH—\$35.00	
<i>Prince George Co.</i> —St. Matthew's Parish, Pinkney Memorial Church, General, \$2.01; Sp. for Bishop Kendrick, New Mexico, \$5.....	7 01	<i>Duluth</i> —St. Paul's, Domestic.....	35 00
WESTERN MICHIGAN—\$245.91		LARAMIE—\$14.70	
<i>Battle Creek</i> —St. Thomas's, Wo. Aux., for "Dr. Cumming" scholarship, St. Paul's School, South Dakota.....	10 00	NEBRASKA.	
<i>Grand Haven</i> —St. John's, Wo. Aux., for		<i>Calloway</i> —Holy Trinity Church, General..	2 10
		WYOMING.	
		<i>Buffalo</i> —St. Luke's, Domestic.....	5 20
		<i>Cheyenne</i> —St. Mark's, Domestic.....	5 00
		<i>Glen Rock</i> —Christ Church, General.....	2 40
		MONTANA—\$37.10	
		<i>Deer Lodge</i> —St. James's S. S.,* General...	20 60
		<i>Dillon</i> —St. James's, General.....	16 50
		NORTH DAKOTA—\$11.50	
		<i>Casselton</i> —St. Stephen's, General.....	3 10
		<i>Grand Forks</i> —St. Paul's Church and S. S., General.....	8 40
		OKLAHOMA AND INDIAN TERRITORY—\$13.43	
		<i>Guthrie</i> —Trinity, Domestic.....	12 43
		<i>Shawnee</i> —Emmanuel Church, General....	1 00
		OLYMPIA—\$12.50	
		<i>Hillhurst</i> —A Country Churchwoman," General.....	9 00
		<i>Tacoma</i> —St. Luke's, General.....	3 50

ACKNOWLEDGMENTS

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SACRAMENTO—\$68.25

CALIFORNIA.

<i>Auburn</i> —St. Luke's, General.....	9 55
<i>Colfax</i> —Church of the Good Shepherd, General.....	6 40
<i>Colusa</i> —St. Stephen's Mission, Domestic.....	3 50
<i>Folsom</i> —Trinity Church, General.....	1 20
<i>Loomis</i> —All Saints', General.....	2 50
<i>Marysville</i> —St. John's, Domestic.....	1 00
<i>Nevada City</i> —Trinity Church, General.....	6 30
<i>Red Bluff</i> —St. Peter's, General.....	5 00
<i>Redding</i> —All Saints', General.....	1 35
<i>Wheatland</i> —Grace, General.....	1 25

NEVADA.

<i>Carson City</i> —St. Peter's, Domestic.....	5 20
<i>Reno</i> —Trinity Church, General.....	10 00
<i>Wadsworth</i> —St. James's S. S.,* General...	15 00

SOUTH DAKOTA—\$43.07

<i>Rosebud Agency</i> —Church of Jesus, Ladies' Guild, Sp. for washing machine for Cape Mount School, Africa.....	7 00
<i>Deadwood</i> —St. John's, General.....	2 50
<i>Dell Rapids</i> —Church of Living Water, General.....	6 75
<i>Howard</i> —Trinity Church, Domestic.....	2 20
<i>Madison</i> —Grace, Domestic.....	1 05
<i>Sioux Falls</i> —All Saints' School, Domestic.....	5 50
<i>Webster</i> —St. Mary's Mission, General.....	6 72
<i>Yankton</i> —Christ Church, Domestic.....	3 85
<i>Miscellaneous</i> —"A Tithe," from a Missionary, General.....	7 50

SOUTHERN FLORIDA—\$100.89

<i>Cassia</i> —St. Luke's, Domestic.....	83
<i>Daytona</i> —St. Mary's, Domestic.....	4 45
<i>Lake Mary</i> —Mission, Domestic.....	1 30
<i>Longwood</i> —Christ Church, Domestic.....	2 10
<i>Maitland</i> —Church of the Good Shepherd, Foreign.....	26 01
<i>Orlando</i> —St. John Baptist Mission, General.....	16 20
<i>Tampa</i> —"A Friend," Sp. for Rev. J. A. Ingle, China.....	50 00

WESTERN TEXAS—\$4.70

<i>Uvalde</i> —St. Philip's, Wo. Aux., General...	4 70
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FOREIGN—\$3.79

<i>Africa, Liberia, Monrovia</i> —Trinity Church, General.....	3 79
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MISCELLANEOUS—\$16,160.11

Trust Funds, Domestic, \$1,759.70; Foreign, \$906.15; Special, \$75.....	2,740 85
Income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamaroux.....	150 00
Amount drawn on account of appropriations from United Offering, Wo. Aux., 1898, Domestic, \$4,000; Foreign, \$4,000	8,000 00
From gift of "A Friend" in Pennsylvania, through George C. Thomas, Treasurer, Domestic, \$2,500; Foreign, \$2,500	5,000 00
Church Students' Missionary Association, for Rev. Mr. Huntington's stipend, China.....	125 26
From "A Priest," General.....	2 00
The Schuyler Family, Sp. at discretion of Miss Sara A. Woodruff, for "Schuyler" scholarship, in Anne Walsh Memorial School, Freetown, Sierra Leone, for education of a girl from Cape Mount Mission School, Africa...	135 00
"M.," General.....	2 00
"A Friend," Domestic.....	1 00
"A Friend," "to send the Blessed Gospel to some one who has it not".....	4 00

LEGACY—\$7,000.00

<i>N. Y., New York</i> —Estate of Charles H. Contoit, to the Society.....	7,000 00
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Receipts for the month.....	\$45,210 40
Amount previously acknowledged.....	67,711 11
Total contributions, legacies and specials from September 1st, 1899.....	<u>\$112,921 51</u>

APPROPRIATIONS, SEPTEMBER, 1899-1900.

DOMESTIC—(Of which for Indian Missions, \$55,645.00; for Missions to Colored people, \$62,000.00)	\$314,710 70
FOREIGN.....	273,189 33
Total	<u>\$587,900 03</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1899.

(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$4,043.62. Missions to Colored people, \$2,551.23, and one-half of general offerings, \$3,736.97).....	\$41,712 85
FOREIGN—(Including one-half of general offerings, \$3,736.96)	27,424 36
Total.....	<u>\$69,137 21</u>

**Required from Jan. 1st, 1900, to Sept. 1st, 1900, for Domestic Missions \$272,997 85
for Foreign Missions 245,764 97**

Total required to September 1st, 1900..... \$518,762 82

AMERICAN CHURCH MISSIONARY SOCIETY

Evangelical, Voluntary, Auxiliary to the Board of Missions

President, GENERAL WAGER SWAYNE.

Treasurer, J. HULL BROWNING, Esq.

General Secretary, REV. W. DUDLEY POWERS, D.D.

Fields: Brazil, Cuba, Home

Office, Room 57, Church Missions House, New York City

The Society appeals for aid for its Domestic missionaries, also for help for Brazil, where our Church has a great Foreign mission, seven churches, 700 communicants, who contribute nearly \$3,500 United States gold toward self-support; also for Cuba, where the opportunity for Church work offers now peculiar advantages, and makes urgent demands.

ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from September 1st, 1899, to January 1st, 1900:

CONTRIBUTIONS FROM SEPTEMBER 1st TO OCTOBER 1st, 1899.

ALBANY—\$42.00		NEW YORK—\$5.00	
<i>Albany—St. Paul's, Wo. Aux., Brazil, \$5;</i>		<i>New York City—Chapel of the Church of</i>	
<i>Cuba, \$5.....</i>	10 00	<i>the Heavenly Rest, Junior Depart-</i>	
<i>St. Peter's, Wo. Aux., Brazil, \$10; Cuba,</i>		<i>ment, Sp. for Miss Packard's work,</i>	
<i>\$21.....</i>	31 00	<i>Brazil.....</i>	5 00
<i>Gilbertsville—Christ Church, Wo Aux.,</i>		PENNSYLVANIA—\$50.00	
<i>Cuba.....</i>	1 00	<i>Philadelphia—Cuban Guild, Sp. for Ma-</i>	
CENTRAL PENNSYLVANIA—\$11.22		<i>tanzas Orphanage.....</i>	50 00
<i>Paradise—All Saints', Domestic.....</i>	1 22	PITTSBURGH—\$5.00	
<i>Scranton—St. Luke's, Sp. for Matanzas</i>		<i>Pittsburgh—Calvary, Sp. for Matanzas Or-</i>	
<i>Orphanage.....</i>	10 00	<i>phanage.....</i>	5 00
CHICAGO—\$50.00		RHODE ISLAND—\$236.20	
<i>Chicago—"L," Sp. for "E. M. Stires"</i>		<i>Newport—Trinity Church, "Anonymous,"</i>	
<i>scholarship, Brazil.....</i>	50 00	<i>Sp. for Havana Orphanage, \$1; "Anon-</i>	
CONNECTICUT—\$12.86		<i>ymous," Sp. for Havana Orphanage,</i>	
<i>Greenwich—Christ Church, Sp. for Rev.</i>		<i>\$25; "Two Members," for Havana Or-</i>	
<i>Wm. C. Brown, Brazil.....</i>	5 00	<i>phanage, \$10.20; Mrs Edith M. K. Wet-</i>	
<i>Hartford—Trinity Church, Brazil....</i>	7 86	<i>more, Sp. for Havana Orphanage, \$100;</i>	
DELAWARE—\$3.00		<i>Miss Alice Ketaltas, Sp. or Havana</i>	
<i>Newark—S. M. Curtis, Esq., annual mem-</i>		<i>Orphanage, \$100.....</i>	236 20
<i>bership.....</i>	3 00	SOUTH CAROLINA—\$6.25	
EAST CAROLINA—\$3.25		<i>Columbia—Trinity Church, Brazil.....</i>	6 25
<i>Snow Hill—Miss Rosa Dail, Domestic.....</i>	1 75	SOUTHERN VIRGINIA—\$15.00	
<i>Miss Anna E. Wootten, Domestic.....</i>	1 50	<i>James City Co. (Williamsburg)—"M. J. G.,"</i>	
EASTON—\$0.30		<i>Wo. Aux. Cuba, \$5; Sp. for Havana</i>	
<i>North East—"Two Little Children of St.</i>		<i>Orphanage, \$5.....</i>	10 00
<i>Mary's Parish," Sp. for Porto Rican</i>		<i>Norfolk Co. (Norfolk)—St. Luke's, Cuba...</i>	5 00
<i>sufferers.....</i>	30	WEST VIRGINIA—\$11.61	
KENTUCKY—\$25.00		<i>Bluefields—Christ Church, Brazil.....</i>	80
<i>Louisville—St. Andrew's, Brazil.....</i>	25 00	<i>Bramwell—Holy Trinity Church, Brazil...</i>	2 31
LONG ISLAND—\$1.00		<i>Binton—Ascension, Domestic.....</i>	5 00
<i>East Hampton—St. Luke's, Sp. for Matan-</i>		<i>Moorefield—Domestic.....</i>	1 00
<i>zas Orphanage.....</i>	1 00	<i>Paw Paw—Domestic.....</i>	2 50
MARYLAND—\$36.40		MISCELLANEOUS—\$3.00	
<i>Dorsey—Rev. William F. Gardiner, Cuba .</i>	10 00	<i>"H," Cuba.....</i>	3 00
<i>Touson—Miss Marguerite Powers, Cuba...</i>	1 00	Total of Contributions.....	\$522 09
<i>West River—Christ Church, Wo. Aux.,</i>		ECHO.....	3 00
<i>Cuba.....</i>	25 40	Income.....	506 00
NEW JERSEY—\$5.00		Income, Sp. for Matanzas Orphanage..	47 09
<i>Plainfield—Heavenly Rest, Matanzas Or-</i>		Legacy of F. R. Brunot, Esq., deceased	9,525 00
<i>phanage.....</i>	5 90	Total from all sources.....	\$10,603 18

CONTRIBUTIONS FROM OCTOBER 1st TO NOVEMBER 1st, 1899.

ARIZONA—\$10.00		SOUTHERN VIRGINIA—\$10.00	
<i>Phoenix</i> —Rt. Rev. J. M. Kendrick, D.D., Brazil.....	10 00	<i>Dinwiddie Co. (Petersburg)</i> —Grace, Wo. Aux, Brazil.....	10 00
DELAWARE—\$9.43		TENNESSEE—\$5.00	
<i>Wilmington</i> —Immanuel Church, Cuba....	9 43	<i>Knoxville</i> —Epiphany, Brazil.....	5 00
KENTUCKY—\$12.50		VIRGINIA—\$133.45	
<i>Louisville</i> —St. Andrew's, Wo. Aux., Brazil	12 50	<i>Fairfax Co. (Fairfax)</i> —Brazilian Missionary Society, Brazil.....	125 00
MARYLAND—\$15.61		<i>Shenandoah Co.</i> —Beckford Parish, St. Andrew's and Emmanuel Churches, Brazil.....	3 45
<i>Frederick</i> —All Saints' Parish, Domestic, \$8.86; Brazil, \$6.75.....	15 61	<i>Westmoreland Co. (Oak Grove)</i> —Washington Parish, Brazil.....	5 00
NEW MEXICO—\$3.00		WASHINGTON—\$500.00	
<i>El Paso</i> —Mr. J. Stoney Porches, annual membership.....	3 00	<i>District of Columbia</i> —"Anonymous," Brazil, \$250; Cuba, \$250.....	500 00
NEW YORK—\$15.00		WEST VIRGINIA—\$76.70	
<i>New York City</i> —Children of Mrs. John J. Smith, Sp. for Porto Rican sufferers....	5 00	<i>Parkersburg</i> —Chapel of the Church of the Good Shepherd, Domestic.....	50 00
<i>Yonkers</i> —Mr. E. Sherman Gould, Cuba....	10 00	<i>Trinity Church, Cuba</i> , \$20; Brazil, \$5.50.	25 50
PITTSBURGH—\$100.00		<i>Tavernersville</i> —Grace Chapel, Brazil.....	1 20
<i>Brownsville</i> —Miss Mary A. Hogg, Brazil, \$50; Cuba, \$50.....	100 00	Total of contributions.....	\$890 69
		<i>ECHO</i>	2 50
		Total from all sources.....	\$893 19

CONTRIBUTIONS FROM NOVEMBER 1st TO DECEMBER 1st, 1899.

ALBANY—\$7.25		SOUTH CAROLINA—\$5.00	
<i>Albany</i> —St. Andrew's, Wo. Aux., Brazil....	2 00	<i>Cheraw</i> —Mrs. J. R. Powe, Brazil.....	5 00
<i>Charlton</i> —St. Paul's, Wo. Aux., Cuba, \$2; Brazil, \$1.....	3 00	SOUTHERN VIRGINIA—\$174.50	
<i>Duanesburg</i> —Christ Church, Wo. Aux., Brazil.....	1 75	<i>Norfolk Co. (Norfolk)</i> —St. Luke's, Do- mestic.....	1 00
<i>Kinderhook</i> —St. Paul's, Junior Aux., Brazil.....	50	<i>St. Peter's, Junior Aux., Sp. for Miss</i> <i>Packer's work, Brazil</i>	1 00
CENTRAL PENNSYLVANIA—\$60.00		<i>St. Paul's, Cuba</i> , \$26; Brazil, \$38.....	61 00
<i>Wilkes Barre</i> —St. Stephen's, Brazil.....	50 00	<i>Christ Church, Brazil</i> , \$5; Cuba, \$2.....	7 00
<i>Diocesan Branch Wo. Aux., Sp. for Ma- tanzas Orphanage</i>	10 00	<i>Christ Church, "A Member," for Ha- vana Orphanage</i>	100 00
CONNECTICUT—\$12.53		<i>Mr. W. J. M. Jordan, Cuba</i>	1 00
<i>Hartford</i> —Trinity Church, Brazil.....	12 53	VIRGINIA—\$110.00	
KENTUCKY—\$16.20		<i>Henrico Co. (Richmond)</i> —Protestant Epis- copal Missionary Society, Brazil.....	100 00
<i>Hopkinsville</i> —Grace Church Missionary Circle, Brazil.....	15 20	<i>Fairfax Co.</i> —Falls Church, Miss R. Maud Hodgkin, Sp. for church at Contracto, Brazil.....	5 00
<i>Louisville</i> —Mrs. D. C. Story.....	1 00	<i>Middlesex Co. (Port Royal)</i> —Christ Church, Brazil.....	5 00
NEW HAMPSHIRE—\$10.00		WASHINGTON—\$38.00	
<i>Keene</i> —Rev. E. A. Renouf, D.D., Cuba, \$5; Brazil, \$5.....	10 00	<i>District of Columbia</i> —Rev. John Cornell, Domestic.....	10 00
NEW YORK—\$205.72		<i>Poolesville</i> —St. Peter's Parish, Brazil.....	10 00
<i>New York City</i> —"E. E. D.," Domestic....	200 00	<i>Mr. Walter P. Griggs, Brazil</i>	10 00
<i>St. Michael's, Cuba</i>	5 72	<i>St. Bartholomew's Parish, St. John's, Do- mestic</i>	8 00
PENNSYLVANIA—\$53.00		WEST VIRGINIA—\$52.05	
<i>Ogontz</i> —Rev. J. Thompson Cole, annual membership.....	3 00	<i>Parkersburg</i> —Chapel of the Good Shep- herd S. S., Brazil.....	2 05
<i>Philadelphia</i> —Miss Fannie Simons, Cuba	10 00	<i>Trinity Church, Sp. for Matanzas Or- phanage</i> , \$5; Cuba, \$10; Brazil, \$10; Domestic, \$25.....	50 00
<i>Mr. William K. Ramberger, Cuba</i>	25 00	Total subscriptions.....	\$8,744 25
<i>Mr. A. L. Elwyn, Domestic, \$10, Brazil, \$5</i>	15 00	<i>ECHO</i>	7 50
PITTSBURGH—\$8,000.00		<i>Income</i>	850 00
<i>Alleghany</i> —Mrs. Mary H. Brunot, for Church Home, Protestant Episcopal Church, Pittsburgh, \$5,000; Protestant Episcopal Missions in Utah and Ne- vada under Bishop Abiel Leonard, \$3,000.....	8,000 00	Total from all sources.....	\$9,601 75

CONTRIBUTIONS FROM DECEMBER 1st, 1899, TO JANUARY 1st, 1900.

ALBANY—\$26.00		PENNSYLVANIA—\$20.00	
<i>Cohoes</i> —St. John's, Sp. for Matanzas Orphanage.....	16 00	Diocesan Branch Foreign Committee, Wo. Aux., Sp. for church at Havana.....	20 00
<i>Troy</i> —Ascension, Cuba.....	10 00		
CENTRAL PENNSYLVANIA—\$105.50		PITTSBURGH—\$5.00	
<i>Bedford</i> —St. James's, Brazil.....	4 00	<i>Brownsville</i> —Christ Church, Cuba.....	5 00
<i>Harrisburg</i> —St. Stephen's, "A Member," Sp. for Havana Orphanage.....	100 00	SOUTHERN VIRGINIA—\$155.00	
<i>Lancaster</i> —St. James's, Cuba.....	1 50	<i>Dinwiddie Co. (Petersburg)</i> —St. Paul's, Domestic, \$25; Cuba, \$30; Brazil, \$20..	75 60
CHICAGO—\$3.00		<i>St. John's, Cuba, \$5; Brazil, \$5.....</i>	10 00
<i>Austin</i> —St. Paul the Apostle, Wo. Aux., Cuba.....	1 00	<i>Norfolk Co. (Norfolk)</i> —Christ Church, Cuba.....	60 00
<i>Chicago</i> —Miss Jessie G. Peel, Cuba.....	2 00	<i>Pulaski Co. (Dublin)</i> —Miss Eva McCorkle, Sp. for Matanzas Orphanage.....	10 00
CONNECTICUT—\$10.00		VIRGINIA—\$35.00	
<i>Greenwich</i> —Mrs. J. H. Brush, Sp. for Rev. W. C. Brown, Brazil.....	10 00	<i>Alexandria</i> —Christ Church, Wo. Aux., Brazil.....	35 00
LEXINGTON—\$31.50		WASHINGTON—\$35.00	
<i>Lexington</i> —Christ Church, for Havana Orphanage.....	31 50	<i>District of Columbia</i> —Rev. John Cornell, Cuba, \$10; Domestic, \$10; Brazil, \$5....	25 00
LONG ISLAND—\$23.66		<i>Miss Alice J. Gilman, Sp. for Havana Orphanage.....</i>	10 00
<i>Brooklyn</i> —Church of the Messiah, Brazil, \$15; Cuba, \$8.16.....	23 16	WESTERN NEW YORK—\$2.50	
<i>Mrs. E. C. L. Johnson, General Fund.....</i>	50	<i>Rochester</i> —St. Luke's, Sp. for Colored work, \$1; Domestic, \$1.50.....	2 50
MAINE—\$53.23		WEST VIRGINIA—\$22.21	
<i>Portland</i> —St. Stephen's S. S. Mission, Sp. for Matanzas Orphanage, \$13.23; Cuba, \$40.....	53 23	<i>Shepherdstown</i> —Rev. W. H. Neilson, D.D., for Mr. McGee's salary, Cuba.....	20 00
NEWARK—\$10.00		<i>Moorefield</i> —Emmanuel Church, Domestic	1 41
<i>Orange</i> —St. Andrew's, Cuba.....	10 00	<i>Paw Paw</i> —Domestic.....	80
NEW JERSEY—\$15.00		MISCELLANEOUS—\$185.00	
<i>Mount Holly</i> —Mrs. Edward Levis, for Matanzas Orphanage.....	15 00	<i>Estate of Sarah E. Miller, Special.....</i>	185 00
NEW YORK—\$156.29		Total contributions.....	\$893 89
<i>New York City</i> —Missionary Loan Exhibit, Church of the Heavenly Rest, Brazil, \$40; Cuba, \$25.29.....	65 29	<i>ECHO.....</i>	28 50
<i>Dr. F. E. Hyde, Special.....</i>	50 00	<i>Income.....</i>	279 50
<i>Miss L. R. Foster, Brazil.....</i>	1 00	Total from all sources.....	1,201 89
<i>Mrs. James A. Edgar, Brazil, \$15; Cuba, \$10.....</i>	25 00	Grand total from September 1st, 1899, to January 1st, 1900.....	
<i>General Wager Swayne, Special.....</i>	15 00	<u>\$22,300 01</u>	



BISHOP GRAVES AND THE NATIVE AND FOREIGN CLERGY OF THE WUCHANG DISTRICT